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*A Journal of Religion*

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# The CHRISTIAN CENTURY

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## EDITORIAL

### Elect Woman President of Indian National Congress

THE INDIAN NATIONAL CONGRESS, that great unofficial gathering which settles the policy of the nationalistic movement in that empire from year to year, is being presided over this year by a woman. Once before there was a woman president of the body, but she was a foreigner who, by her identification with the original reform program, had won for herself a place of peculiar affection and honor. Mrs. Sarojini Naidu comes to the position from a background far different from that of Mrs. Besant. She is a striking example of the wide range of talents which have been drawn into the nationalistic cause by the events of the last half dozen years. As a poet, Mrs. Naidu has earned fame in intellectual circles around the world. In politics she has been able to use her poetic talents to make vivid the causes to which she has committed herself, Hindu-Moslem unity in particular. Her platform, as stated in accepting the conference presidency, is: "Mine, as becomes a woman, is a most modest domestic program, merely to restore to India her true position as supreme mistress in her own home, the sole guardian of her own vast resources and the sole dispenser of her own rich hospitality. As a loyal daughter of Bharatamata, therefore, it will be my lovely, though difficult task, through the coming year to try and set my mother's house in order, to reconcile the tragic quarrels that threaten the integrity of her old joint family life of diverse communities and creeds, and to find an adequate place and recognition, alike for the lowliest and the mightiest of her children and foster-children, the guests and strangers within her gates." Mrs. Naidu has what will appear to many a queer idea of a "modest domestic pro-

gram." Her election, however, speaks volumes as to the changing social conditions of the orient.

### Don't Bring the Kingdom Too Near!

OUR APPREHENSIVE CONTEMPORARY, the Presbyterian and Herald and Presbyter, has found something else to worry about. There is to be an interdenominational conference of students held at Evanston, Ill., during the coming Christmas holidays. Preliminary statements issued by the committee of arrangements show that the meeting is to be student planned, student managed, student addressed, and in every possible way held in the hands of students. But, as if this were not bad enough, these students have been incautious enough to announce this as their purpose in coming together: "This is a student conference for the evaluation of the church as a definite expression in organization and action of the teachings of Jesus, with the end in view of working in and through it, if possible, for the purpose of bringing the kingdom of God a little nearer than it seems to be at present." To use the church to bring the kingdom nearer! No wonder the Presbyterian and Herald and Presbyter are excited. "The student conventions of last year," it reminds its readers, "manifested an unwise and destructive tendency, but the announcements for this year threaten something much more violent." And there are dark words about doing irreverence to the fifth commandment. "It is to be hoped that the board of general education of the Presbyterian church," warns the editor, "and the colleges under its care will have nothing to do with this conference. If they do, then let them count on a greater deficit. Intelligent Christian people are



not going to support such destructive liberal movements as this evidently is." "Bringing the kingdom of God a little nearer," say the students. "Destructive!" answer the elders. Which is a conversation worth pondering.

### Antioch Studies Relation Between Smoke and Study

**A**NTIOCH COLLEGE is endeavoring to apply vocational practice to education. It is also endeavoring to build character through work, play and study. It is not pious, but it is religious in that broad, spiritual sense which takes account of the whole man in relation to his whole duty to mankind. It also seeks to utilize science in an ethical as well as a technical manner. A careful study, covering a considerable period, has been made of the effect of tobacco on scholarship. There are no prohibitions on smoking and the findings are without prejudice. It was found that 31.8 per cent of the non-smokers fail to maintain required grades, while 62.3 per cent of the heavy smokers similarly failed. As the test was made upon the student body after many of the heaviest smokers had failed the relative number of them falling by the way was even larger than the figures indicate. Among those making exceptional grades there were three times as many non-smokers, while of men dismissed from the school there were seven times as many smokers as non-smokers. The report concludes: "We found that heavy smokers have lower grades than light smokers. Heavy smokers average 3.00; light smokers, 3.23. More heavy than light smokers fall below diploma grade. (Students falling below diploma grade, 3.2, must improve scholarship or leave college.) Of non-smokers, 31.8 per cent fall below diploma grade; of light smokers, 43.0 per cent; and of heavy smokers, 62.3 fall below. Smokers remaining in college fall steadily in scholarship—from 3.56 to 3.31 in three years. Non-smokers maintain a nearly uniform average. With these figures before us, it is hard to avoid the conclusion that smoking is actually a cause of mental inefficiency." Exception may be taken to the closing declaration of cause and effect, but the facts uncovered at Antioch are worthy of attention.

### The Colored Brother Is Not News

**I**N THE CITY OF WASHINGTON a group of high minded colored folk maintain a society which they call the Correspondence club. It meets each week to listen to letters written by members to the city's daily papers regarding omissions of reference to members of the Negro race in news and other items. Recently a daily paper carried, in a single issue, news regarding a piece of banditry, the appearance of a book and of a new musical composition. Negroes were the central figures in all three, but that fact was mentioned only in the case of the crime. One-third of the dwellers in the capital city are Negroes, but they exist largely, so far as the daily papers are concerned, as criminals. Few except the criminals among them enter the news columns, and the playing-up of that element while the doings of others are treated with silence, leaves the suggestion in the non-reflective public mind that their race is

one of criminal tendency. One of the members of the Correspondence club said, significantly enough, "These white overlords of ours seem to be unconscious of the fact that we read their papers every day, work in their offices and homes, and know all they do and say and feel, while they never read our papers, never come into our homes except to make arrests, and know nothing of our innermost lives. Under the circumstances, their tone of all-knowledge is ridiculous." H. G. Wells attended a meeting of this club when last in this country and joined in the discussions. He studied the color line somewhat while here and went away convinced that the Negro is rapidly rising in culture and intelligence, and also becoming increasingly sensitive to slights and insults. More clubs like this one in the national capital might make that clear to the hit-or-miss psychologists who guard the portals of our newspapers.

### A New Way to Fight the Gambling Evil

**C**ANON PETER GREEN seems to be the one man in the Anglican church most concerned about England's gambling evil. Anybody who knows England at all knows how completely the country has been swamped by this craze. Doctors of divinity seem as ready as navvies to get their bets down on the famous races. When the Derby is run it is a rare home which does not have its hopes pinned to some sweepstake ticket. Economists and sociologists have uttered their warnings, but without result. Now Canon Green is tackling the problem in another manner. Without entering into much argument as to the ethics of betting, Canon Green is out to teach his countrymen that the bookmaker is the only sure winner. At a meeting of young liberals in Manchester he reviewed a year of experimenting, during which he had himself followed what he declared to be the only possible systems of betting. The first of these was to back a winning jockey; the second to follow the advice of a newspaper tipster; the third was to bet on the favorites, and the fourth was to back his own fancy. The canon summed his experience up thus: "Between backing your fancy and backing the selection of a tipster there is nothing to choose. Backing the favorite is the most fatal system." But the argument that is likely to make the most impression is the canon's mathematical demonstration that for every 70 shillings risked, the return was not more than 19 shillings. In coupon betting, where ten winners have to be guessed—a form of gambling confined to sports other than racing, notably football—the canon showed that the chances against the bettor were 54,000 to one!

### Still Whacking Straw Men

**N**INE-TENTHS of the religious controversy now under way would die for lack of interest if its participants could not keep on setting up straw men and knocking them down. This is true on all sides. We do not doubt but that some of our readers have at times thought it true of The Christian Century's brief excursions into the fields of disputation. But the recently inducted pastor of the West Side Unitarian church of New York city, Dr. A.

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Wakefield Slaten, seems to be unusually proficient in this style of warfare. Dr. Slaten turned aside recently from lambasting the fundamentalists—which seems to be the steady diet of most Unitarian churches just now—to tell the modernists that they are not Christians. "Why should the modernist not admit that he is not a Christian?" asked Dr. Slaten. "There is nothing reprehensible in not being a Christian. It is difficult to see how any thinking man or woman could at present be a Christian on the basis of a conviction of the truth of Christianity's historic claims." It is painful to have to tell as good and as earnest a man as Dr. Slaten that, despite his suggestion, most modernists are likely to go right on regarding themselves as Christians. There are even some of them who will insist on thinking of Dr. Slaten as one! And we do not really expect to see the word 'Christian' soon come out of the title of the sprightly Register printed at Boston in behalf of the denomination of which Dr. Slaten is an outstanding member. Why? Simply because Dr. Slaten, in thus filling the columns of the daily press, has just been kicking an old straw man again. "To be a Christian," he says, "is to accept a certain historic scheme of thought as true."

#### Iron-Clad Employers' Association Upheld

THE BUILDING CONTRACTORS of the Calumet district, south of Chicago, have an employers' association which requires its members to deposit a bond of \$1,000 which is forfeitable if the member fails to keep agreements between competitors regarding the wages they will pay. The maximum wage fixed was one dollar per hour for craftsmen and seventy cents for common labor. Finding that one member was paying plumbers \$1.25 per hour the association declared his bond forfeited. He refused to pay, claiming that such an agreement could not be legally enforced. The association sued. Defense attorneys entered the plea that such a contract was void because it was against public policy and in restraint of trade. The defendant lost in the trial court and now the appellate court has ruled against him and upholds the agreement regarding maximum wages to be paid, declaring it a contract, enforceable by the association just as a labor union can enforce a rule among its members, fixing a minimum wage for which its members can work. The court said: "If labor organizations and similar associations did not have the right to enforce compliance and submission to their rules, regulations and by-laws, then they would be powerless, and the courts have upheld such organizations so long as they are organized for a lawful purpose, and will aid them in carrying out and enforcing all contracts with reference to the same." All of which is sound logic and well pleasing as the opinion of a high court. Meanwhile, through injunctions, other courts effectively prevent unions from utilizing this right effectively. The legal right to enforce union rules upon members avails little against employer's injunctions. This Calumet employers' association put into its articles of incorporation a clause, among others, to the effect that they organized "to assist in the making of trade agreements between employers and organizations of employees." They then bond their members to pay a maximum wage, fixed

by themselves. Consistency is a jewel not easily worn when might makes right.

### Congregationalism Advances

CAREFUL OBSERVERS of religious life have frequently been forced to the discouraging conclusion that emancipation from theological superstition is no guarantee of freedom from economic and social prejudice. Again and again theological liberals in our own and other nations have been discovered in league with economic reaction and social prejudice. The human mind seems so highly departmentalized that the intellectual and spiritual enlightenment of one area of interest and knowledge does not automatically effect the enlightenment of all other areas. In the field of religion this is particularly noticeable because the very privileges of wealth and position which have made an adequate education possible and have therefore effected an emancipation of the mind from crude theological dogma are the very forces which are liable to hold the conscience of man in bondage.

The passion for the "religion of Jesus" in many liberal Protestant churches and the concern for the religion of the prophets in many liberal Jewish temples has been prompted not by the ethical purity or the spiritual finality of these religions but by their freedom from theological absurdities. Intellectual needs and not moral convictions have persuaded the most intelligent people of our day to accept religion of the highest moral and spiritual content. Frequently they have betrayed by their actions and attitudes that they did not really understand or appreciate the genius of the religion which they had embraced.

Yet it does seem that men cannot expose themselves to the spiritual influences of a pure religion without being finally affected by it. Witness the Congregational denomination. Congregationalism represents one of the most emancipated types of Protestantism. The level of intelligence both in the pulpit and the pew is considerably higher than the average. As a result the Congregational churches are unaffected by the theological controversies which fret the life of other denominations in which higher education is less evenly distributed. But the membership of Congregational churches is on as high a level socially and economically as it is intellectually. The heart of Congregationalism being in New England, its churches have frequently found it difficult to escape a tacit connivance with economic reaction, for the industrial machinery of New England is in the possession of the old "yankee" families and the laborers in these factories are preponderantly south European, particularly Italian.

Under such circumstances what is more natural than that the church should frequently be tempted to articulate the economic prejudices of the classes with which it is identified? Yet a church so encumbered has adopted the most radical statement of the social ideals of Christianity ever accepted by a Protestant body in America. That is the accomplishment of the Washington council of the Congregational churches. It did not only declare for an eight hour day and for the right of labor to organize with leaders of its own choosing; it did not only insist that a minimum comfort

wage is the first charge upon industry but it went into the field of economic philosophy and declared "the unlimited exercise of the right of private property to be socially undesirable" and demanded "the supremacy of the service rather than the profit motive in the acquisition and the use of property."

Here is clear proof of the social efficacy of religion. Here is conscience, sensitized by religion, declaring against economic philosophies and industrial practices to maintain which would be the natural interest of most of the members of this particular religious group. To be sure, the Congregational statement of social ideals was not adopted without a real parliamentary struggle in which, incidentally, New England conservatives were conspicuously in the opposition. Yet New England was not unanimous in its opposition or the essential clauses in the statement would never have passed; and they did pass with very considerable majorities. They passed in spite of the warning of a worried brother that they would not be relished by "the manufacturers of Connecticut who are friends of the Congregational churches." They passed in spite of the fact that the council met in Washington under the shadow of an administration which represents the conservative economic interests of America and which happens to be heavily loaded with Congregational office holders.

Two years ago there were some evidences that Congregationalism was unduly impressed with the prestige which had come to it by the elevation of a Congregationalist to the presidency. This naivete was completely absent at the Washington council. The section of the social creed dealing with international relations and demanding complete disarmament of the nations was passed immediately after Secretary Wilbur had delivered a typical secretary of the navy speech. In other words, the majority of the council represented a body of intellectually mature and morally alert Christian people who sought to discover the full implications of their Christian faith in the intricate problems of modern social and economic life unhampered by their own economic interests and undeterred by irrelevant theological controversies which have prevented some denominations from putting their mind on the main business of building the kingdom of God.

It must be admitted that there is no immediate likelihood that all Congregationalists, or any considerable majority of them, will conform their social attitudes and economic practices to the high ideals proclaimed in the statement of social ideals. It may even be too much to hope that the preaching in Congregational pulpits will be immediately affected by the adoption of this creed. Let the cynics make the most of that. Meanwhile it cannot be denied that the very adoption of such a statement of ideals is an accomplishment of no mean order. In the Congregational as well as in other churches there is a law in its members that wars against the law in its mind; but let us thank God that there is a law in its mind.

The accomplishment of the Congregational council is a clear indication that theological liberalism, though it is no absolute guarantee of social liberalism, does lay the foundation for some ethical achievements. Logically, the Episcopal church ought to find it easier to break with economic philosophies of *laissez faire* than Congregationalism. The Catho-

lic element in the Episcopal tradition gives it a position of detachment from the individualism in economic life with which all Protestantism has been enmeshed for over a century. Yet the Congregational council enunciated the new ideals of social responsibility which a complex industrial civilization needs and the Episcopal convention did not. The one had its mind free to think on these things and the other was preoccupied with matters of ritual and rites which are, on the whole, irrelevant to the great ethical problems of modern society. Judged by these two great church gatherings we must concede an advantage to pure Protestantism over semi-Catholicism if we judge these two types of religion by their social and ethical fruits.

It must in justice be said that the Congregational council did not spend all or even half of its time adjusting the religious conscience to the moral problems of our day. Much of its attention was given to matters of denominational machinery. Hours were spent in debate over the merger of all Congregational boards into two great boards for home and foreign missions. One is inclined to wonder whether the same young men and the same western forces which secured the adoption of the social creed did not gain their victory in favor of the big merger of the boards too easily. For it was on the whole western resentment against what appeared to be "New England oligarchies" and the impatience of the young men with the old traditions of Congregationalism which rolled up the big majority in favor of the merger.

Perhaps the multiplicity of boards was unbusinesslike and perhaps their deeply entrenched power was incompatible with the pure ideals of democracy which Congregationalism cherishes; but if it is more democracy that the young men wanted it is doubtful if they have really secured it. There is a possibility that they have only succeeded in creating a more unwieldy denominational machine than they had before and for this victory they paid the price of destroying the identity of such ancient and honorable organizations as the American Board of commissioners and the American Missionary association.

It would seem that the Congregationalists have sacrificed a unique characteristic of their denomination for the sake of doing denominational business in the same business-like way which has become the pride of American churches. Other denominations which have undertaken similar mergers have not yet proved their effectiveness. If the problem is to get money with a minimum of lost motion these mergers may be the thing; but if the problem is to maintain freedom and to guarantee versatility in the various tasks of the denomination, large boards controlling many diverse activities may tend to effect an undesired uniformity and to discourage work in new and unchartered fields. If the Congregationalists had had but one home mission board in the years following the civil war would they ever have accomplished what they did accomplish in the field of Negro education?

Yet this is after all a problem which Congregationalists must decide for themselves. Let it be gratefully recorded that this great denomination did not exhaust its energies in adjusting its machinery but courageously faced the issues and problems which Christian people must meet in common. Here the council at Washington revealed a courage

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## The Federal Council and the Chaplaincy

THE AUTUMN CONVOCATIONS of three of the leading denominations of the country, the Disciples, Episcopalians and Congregationalists, having passed into history, attention will now be turned to the annual meeting of the executive committee of the Federal Council of the churches which is to convene in Detroit December 9 to 11. This body of some 100 members, deputized by their various denominations, carries on the work of the Federal council between the quadrennial sessions of the main organization. Real problems having vital relation to current issues will engage the attention of the gathering. Among them no doubt will be the prohibition question upon which the Federal council's research commission has recently issued a widely discussed report on the present status of prohibition enforcement. Another will be the report of the committee created by resolution at the quadrennial meeting last December, at Atlanta, to consider the whole matter of the relation of the organized church to the institution of the military chaplaincy. Acting under the impulse of unchallenged tradition the Federal council some years ago made itself the sponsor of the chaplaincy in the army and navy, and has from time to time proudly reported its successes in developing the chaplaincy into an institution of acknowledged efficiency with military rank and emoluments.

With the quickening of the Christian intelligence and conscience as to the infernal character of the whole war system, the tradition of honor in which the chaplaincy was held has now been critically challenged. The conviction is well established in many minds, and growing in many more, that the chaplaincy as a military institution is not an honor to the church of Christ, but a dishonor. There is a widespread and intense demand that the church shall sever every institutional connection between itself and the war system, refusing to lend its auspices or resources in any fashion whatever to further the designs and programs of those to whom war-preparation and war-waging is a profession. This growing conviction has found expression in not a few religious conventions within the past year. Its most conspicuous formulation was in a resolution adopted under dramatic circumstances by the Congregational council recently held at Washington, D. C. The secretary of the navy, himself a distinguished Congregationalist, had made a characteristic address which was followed by a vigorous discussion issuing at last in the adoption of a resolution declaring "that the church as an institution should not be used as an instrument or agency for the support of war." It was manifestly the intention of the Congregational body to completely withdraw the prestige of the church's blessing from the war business whether in time of conflict or of peace.

The chaplaincy, it is plain, is one of the most obvious points of connection between the war system and the system of religion. The chaplain is a military officer, part of the system of war-making. He is also a representative of the church. Under the recent policy of the Federal council in assuming sponsorship of the chaplaincy the churches are thus, through their federal agency, implicated directly in the war scheme. There can be no doubt of this. The chaplains themselves keep us aware of it. The war department exploits the churches through the chaplaincy, and has good grounds therein for doing so. So long as the chaplaincy as a religio-military institution exists, with the church's blessing, it will be impossible for the church to declare that war is the direct and absolute antithesis of Christianity. And until the church is able with clean skirts to take that position the world will hardly seriously concede that she represents what we know the spirit of Jesus to be.

If anyone is so ingenuous as to doubt the serious implication of the church in the war system by the chaplaincy, and the vitiating effect of this institution upon the profession of a minister of the Christian gospel, his doubt will be dispelled by reading the enlightening words addressed to a conference of British territorial chaplains held in London last spring. A colonel on the staff, representing the head of the army, said that the commander-in-chief wished the chaplains to remember that "in undertaking to serve as chaplains in the territorial army you have joined the army in that capacity, for the regular and territorial army are one army, and not two. You have proclaimed that in your outlook on life your point of view is, in some respects at any rate, that of the army. You realize to the full the necessity for armies. . . . Wars will not cease, and cannot cease so long as human nature remains as it is, and no human agency can possibly change the main characteristics of human nature." We have quoted before the boastful words of the Boston Transcript in which the reserve chaplains are called "America's first bulwark against pacifists and objectors. . . . The thousand reserve chaplains include virtually every religious denomination of any importance and they are scattered far and wide through the various corps areas. They are carrying the war into the pacifist's own territory, and their missionary work has done much in preaching the gospel of rational preparedness and of exposing the specious errors upon which rest the arguments of the ultra-pacifists."

Against any institution in participation with which the church tolerates and encourages on the part of her ministers the acceptance of the army's outlook on life, the Christian conscience must rise up in protest. The Federal council has an opportunity to say no to this sort of thing. It has the opportunity of telling the world that the American church is at least so far done with the wickedness of war-making that it will not institutionally participate in the war system through the hypocrisy of the chaplaincy. The council cannot say that the church is altogether done with playing the war game. Its representation of the churches hangs on too



frail a thread to warrant its taking action so fundamental and deep-going. But in so far as it does really represent the churches it can take action. And it does represent them in its past policy of sponsoring the chaplaincy. It can at least discontinue that policy. It can say to the war and navy departments: We can no longer furnish you with ministers of Christ that you may put them into the uniform and adorn them with the titles which symbolize principles the very opposite of those ideals which Christ sent them forth to proclaim.

This does not mean that the army will be left without chaplains—military chaplains, too, if it wishes them. But if there are ministers of Christ willing to ally themselves with the war system, let them do so as individuals, not as official representatives of the church whose members in increasing numbers feel an unspeakable repugnance to the institution of professional war-making. Nor is it necessary in taking this position for the Federal council to assume that it has no service to offer to the army and navy because it refuses to provide chaplains implicated in the military scheme. In the next breath after declaring its withdrawal from official connection with the war system by refusing further to sustain the institution of the chaplaincy, let the Federal council offer to provide the army and navy with ministers to serve the soldiers and sailors as *ministers of Christ*, not as servants of Mars. Against such service no Christian can protest, for such service is free, unembarrassed by complicity with the thing a Christian ministry is sworn to oppose. If the war department is in earnest in desiring ministers for really Christian work, and for that alone; if it does not also desire these ministers as a means of adding respectability to the unholy profession of war-making, the proffer of the Federal council will not be lightly rejected. All the objections we have seen urged against the presence of a civilian clergyman in a situation otherwise under military discipline are, to our minds, fictitious and foolish.

The past year has witnessed great disquiet in the breasts of chaplains themselves, both those in the active army and those in the reserve corps. Many of them have resigned their commissions rather than continue in a position morally impossible to one who has come to feel the contradiction between the war business and Christ's business. The militaristic forces are on the aggressive in our national life. Great newspapers are now exploiting in heroic descriptives the blessings of military training in the state universities. The war profession is bringing to bear its vast power to establish itself in such institutions as the so-called Defense day. The conventional "set" of the secular mind is favorable to the machinations of the militarists. This "set" can be broken up and the public mind turned toward the Christian ideal only if the church takes a bold, clean position in refusing to have any office connection whatever with the institution of war. The Federal council cannot excommunicate Mars from his insolent but immemorial place at the church's altars. Only the churches themselves can do that. But the Federal council can see to it that its own hands are clean,

and that it is not embarrassing and hindering the deeper work of the spirit of Christ in the churches by keeping alive an official relationship between the war system and the church by acting as sponsor for the military chaplaincy.

## The Crusts

### A Parable of Safed the Sage

THE DAUGHTER of Keturah came to visit us, she and her husband, and their three children. And the daughter of the daughter of Keturah was there, and so was her brother who is younger, and who is named after me, and the little sister of the daughter of the daughter of Keturah, who hath the name of Elizabeth Ann, but who is called Sammy.

And the son of the daughter of Keturah, being a fine healthy boy, liketh bread the better when it hath butter and sugar, or it may be Preserves or Marmalade, as I did at his age and still do. And he liketh not Crusts.

And Keturah spake unto the daughter of Keturah, saying, Thy little son should eat his Crusts.

And the daughter of Keturah said, Grandparents should enjoy their grandchildren, and not be troubled about their Morals, but leave them to their own parents. For didst thou not have trouble enough with me and with my four brothers, teaching us to eat Crusts? And even yet my hair doth not Curl as the hair of a good little girl should curl who hath been trained to eat Crusts. Nevertheless, if thou desirest to discipline my son, and teach him to eat Crusts, behold, he is in thine hand.

So Keturah said, Little lad, I desire that thou eat thy Crusts. It is good for thy Health, and it is proper economy, and it is better Manners.

And he was attentive and obedient.

And Keturah had pride in the effects of her Discipline.

And one day thereafter, we overheard a Conversation. And the daughter of the daughter of Keturah said, Thou dost owe me Two Cents.

And her brother said, I paid thee Two Cents yesterday.

And she said, That was for yesterday, and I want pay for today. I will not eat thy Crusts except thou pay me.

And I and Keturah walked on together. And when we were at a safe distance, I remarked, Keturah, thou art a Great Disciplinarian.

And Keturah said, I understand now why they wanted to sit on the same side of the table, that they might pass the Crusts unseen.

And I said, Keturah, thou hast had the management of me for a long time, and I am a Model.

And she said, Thou art no better than thy Grandson. It is from thee he getteth all his Depravity.

And I said, Thou hast well spoken. And I am utterly impenitent. Keturah, I have Two Cents. Wilt thou not eat my Crusts?

And she said, Nay. But I will give thee plenty of Preserves and other Good things. For after all, thy grandson is a Dear Little Boy.

And I said, He is much as I was.

And she said, He is much as thou art. And with all thy faults I hope he may be as good a man.

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# Walking in Galilee

By Frederick F. Shannon

*"After these things, Jesus walked in Galilee: for he would not walk in Judea, because the Jews sought to kill him."—John vii, 1.*

**B**UT WHY THIS REFUSAL to walk in Judea? Was it lack of courage on the part of Jesus? If courage be the quality of mind which enables one to look danger and difficulty in the face without fear, Jesus had courage to the uttermost. It would be difficult to think of Jesus as afraid of anything or any being in any world. Be assured, then, it was not for lack of courage that the Master remained away from Judea at this particular period. Rather, as the context shows, the time was not yet ripe for him to go into Judea and die. He had much hard and glorious work yet to do, and neither the taunts of his brethren nor the threats of the Jews must be allowed to stop that work.

"Christ," said Napoleon, "proved that he was the son of the Eternal by his disregard of time; and all his doctrines signify one and the same thing—Eternity." This may be true; but I think, as here, the Master's regard for time and "times" is most profound. "My time," he said to his brethren, "is not yet come; but your time is always ready. The world cannot hate you, but me it hateth; because I testify of it, that its works are evil." What a judgment day is that for any soul or society! You do not have enough of moral resistance to cause the evil world to even consider you! When a spiritual judgment doom like that falls, there is bound to be an awful crash. No wonder M. Renan regards the first part of this chapter as a "gem of history." But I think it is more than that; it is at once full of history made and full of history in the making. If the future is only the past entered by another door, it may be well for us to enter this spacious textual door and glimpse how, by walking in Galilee, the doors of the past and the future open and close in Christly majesty.

## I.

Walking in Galilee, consider that the divine is humanized in a transcendent fashion. "*Jesus walked in Galilee.*" How importantly this fact tugs at our spiritual consciousness! We believe that God may be found in all provinces of his universe; this is an outstanding element of our Christian faith. To perceiving minds and understanding hearts, the divine exposes itself in star and cloud and wind and rain. As Christians, let us boldly say we give no hostages to pantheism or to any form of nature-interpretation or nature-worship. We claim all that is beautiful and true and good in all systems, and more; and in that more lies the exhaustible fullness which God in Christ is continuously pouring into our ever-breaking mental molds. The fact is, we are in danger of making entirely too much of the molds. A mold is good and useful so long as it fulfills its purpose. But when a scientific, philosophic, or theologic mold gets in the way of reality, the mold is bound to crack. And does not the history of thought show that, at the proper time, it is necessary for existing molds to be broken to make room for larger and better? As the Master suggests, the old wine bottles are incapable of con-

taining the new wine of thought which God is everlastingly making in heavenly wine vats for his children. Thus, it is our duty to be on the lookout for fresh disclosures of the divine in all realms.

Yet, after wandering through many goodly kingdoms and discovering much spiritual gold therein, we invariably come back to Galilee to see how uniquely the divine is humanized. Whatever the cosmos has to say about God—and it is very much indeed—we are firmly grounded in the belief that it cannot say enough to satisfy the needy souls of men. Seldom has this truth been more goldenly sung than in Francis Thompson's ode, "*The Hound of Heaven.*" Based upon one of the great psalms, and also growing, doubtless, out of the poet's own experience, he shows how a human runaway attempts to hide from God in the mysterious pockets of the natural world. But it is all exhaustingly vain and futile. "*The Hound of Heaven*" bays upon the fugitive's track until, panting and broken, marred and charred, he falls into the Everlasting Arms.

So, I love to walk in Galilee because the divine is so satisfyingly humanized there. "*Jesus walked in Galilee.*" Taken in its dry, bald literalness, the word Galilee is not especially melodious; for Galilee simply means a circuit or "district." But when I begin to walk around with Jesus in Galilee, I catch glimpses of the divine behavior so melting, so inspiring, so illuminating, so life-giving, so tenderly human, that I have to pause and say: "Behold, God is in this place, and I *know* he is here!" I go to Nazareth—Nazareth, with its flat roofs and narrow streets, nestling "like a handful of pearls in a goblet of emeralds" among the hills. Did not Jesus walk the winsome ways of his boyhood there? And that carpenter shop in Nazareth—ah! what an honest day's labor within those walls! What well-wrought yokes were turned out by that shop! I think that each yoke was as perfect as any flower of the field or any star in the spaces.

And Cana—is not Cana in Galilee? Jesus walked to Cana to attend a wedding. While the festivities were going on, the wine gave out and the host was embarrassed. Then did the divine behave so beautifully that, ever since, weddings have held a deeper joy for responsive souls. Turning the water into wine, Jesus did suddenly what nature and man do leisurely.

Look at your atlas again. You will find that Capernaum is in Galilee. One day a centurion sends a message to Jesus, asking him to restore his servant, who is ill. The Master starts at once upon his mission of mercy; but he is met on the way by messengers from the army-captain, disclaiming his own unworthiness that Jesus should enter his home. "Just say the word," he said, "and let my servant be healed." Hearing this, Jesus marveled at the centurion's faith; and in honor of that faith, he flashed a message of recovery along the constitution of the universe.

Look at your map once more. Nain is in Galilee. As Jesus, his disciples, and a large crowd draw near the gate of the town, the dead son of a widowed mother is being

carried out. Seeing that weeping mother, the Lord drew near and said to her: "Do not weep." Ah! Master, dost thou not understand that this fountain of tears has been opened by death? Yea, none but God so well understands! "Then he went forward and touched the bier; the bearers stopped, and he said, Young man, I bid you rise. Then the corpse sat up and began to speak; and Jesus gave him back to his mother." Walking in Galilee, I have seen more than one funeral broken up. Beyond the power of words, the divine is humanized in Galilee—wondrous, golden glorious Galilee!

We may not climb the heavenly steep  
To bring the Lord Christ down;  
In vain we search the lowest deep  
For Him no depths can drown.  
But warm, sweet, tender, even yet  
A present help is He;  
And faith has still its Olivet,  
And love its Galilee.

## II.

A second reason why I love to walk in Galilee is this: Since Jesus walked there, Nature is profoundly meaningful. In his "Peter Bell," Wordsworth discloses alas! the nature-blindness of multitudes:

A primrose by a river's brim  
A yellow primrose was to him,  
And it was nothing more.

Now, I find that a lily is not just a lily, and nothing more—in Galilee. "Consider the lilies of the field, how they grow; they toil not, neither do they spin; yet I say unto you, that Solomon in all his glory was not arrayed like one of these." Is not the essence of all thought here? Your Platos and Bacons and Kants, with their intellectual brethren of the ages past and to come, are not able to overpass this immeasurable horizon of thought and insight. For God is at work amid the untwining, unspinning lilies. Consider how they grow! Get at the roots of a growing lily and you will get at the roots of a growing universe. The God who embroiders clusters of stars into the robe of space weaves atoms into the petals of a lily with more than Solomonic splendor. Greater wonder than this has not been disclosed to the seeking mind of man.

Let us forever dismiss the unchristian idea that God either stoops or condescends when he writes his signature upon what men thoughtlessly call the mean and commonplace. The fact is, God could not be God and fail to tabernacle in the ordinary; and, therefore, let us hasten to add, there is no ordinary; we merely make ourselves mentally ordinary by giving the word so large a place in our vocabulary. And in asserting that the lily is arrayed in more than regal splendor, Jesus is not using poetic language alone. There is poetry, to be sure, poetry that will last as long as the idea of poetry itself; but there is more. There is a passion for reality that cuts into the heart of things. "In short," says President Burton, of the University of Chicago, "Jesus was the first great exemplar of the scientific spirit as the most enlightened men of science understand and practice it today. He faced facts squarely, made them, rather than opinions, however ancient and honorable, the guide of his thinking and the basis of his action, set facts in relation to one another, penetrated beneath their surface

to find their meaning, brought imagination into service, and to all that mere induction or deduction could prove, added an estimate of values and a strong element of faith. Slowly the world is learning that this is the best way to think, and all the progress of our modern times is due to this method of thought."

Yes, let me reiterate it. Nature is thrillingly alive and meaningful in Galilee. A bird is not just a bird—in Galilee. "Behold the birds of the air, that they sow not, neither do they reap, nor gather into barns." "Well, what of that?" rejoins the atheistic wiseacre. "Have not untold generations known that much, and more, about birds? Moreover, it is hardly to be expected that a bird should exhibit as much foresight as human beings." But hold on, my friend! You have ignored the most important fact regarding birds. It is not bird-nature, primarily, that Jesus is talking about, but God-nature. "And your heavenly Father feedeth them."

Moreover, the sun is not just the sun—in Galilee. Astronomers tell me an almost incredible story about the sun—how far it is from the earth; how its size overwhelms even as its light dazzles and warms; how it furnishes life and light to its own immediate family of revolving planets; how, also, it is constantly throwing off heat into other realms of space—why and where nobody knows; how it is gradually shrinking in size year by year. A number of things the scientist tells me about the sun, for which I am grateful. But, walking in Galilee, I learn something else about the sun; I learn that the sun is just a vast solar pen held in the hand of "Our Father who art in Heaven." With his wondrous sun-pen, he writes the language of the seasons in grass and trees and birds.

I learn, also, that rain is not just rain—in Galilee. Dipping my finger into Lake Michigan, I find that a drop of water still clings to the finger tip. But within that single drop hides a physical unity with the great deep which no power can destroy. If God hangs the earth on nothing, he hangs the seven seas together by a drop of water. But suppose I follow the advice of the physicist and multiply that single drop into a glass filled with drops of water—what then? Why, he tells me that if I magnify each molecule in my glass of water to the size of a grain of sand, I shall have enough sand to build a road three miles wide and seven hundred feet deep all the way from New York to Los Angeles. Yet, walking in Galilee, I find something more arresting still. I learn that rain is not just rain in that lovely land; for crossing its frontiers, I hear one say: "Your Father sendeth rain on the just"—Ah! if I stopped there, I should be caught with a blistering lie on the tip of my tongue! How reads it? "Your Father sends rain on the just *and the unjust*." Rain is not just rain—in Galilee.

While he was still with us in the flesh, I frequently wrote a letter to Bishop William A. Quayle. If confession is good for the soul, I desire to register this public confession: I wrote these letters not so much that Quayle might get a letter from me, but, rather that *Shannon might get a letter from Quayle*. I wrote my blessed friend one of those subtle, double-dealing, back-handed letters, knowing him to be so unsophisticated and simple that he would

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never suspect my ruse. Sure enough, my villainy worked! And here is the evidence in this extract from the letter I feloniously stole from Quayle's golden heart:

"I wish you had been here at Dream Haven these last few weeks. God has been here in all his beauty. His first Christmas could not have been so fair. Dream Haven is a garden of about three acres. Our village is hidden, even in winter, save for the tower of a college building, giving an Oxford effect that I love. Our trees are young enough to be dreamy, old enough to be of size to hold the eye and make admirable winter etchings with their winter boughs. The ground has been, and is, white and wonderful; and when, as last night, the sunset is wine-drenched, the snowy fields stretching near and far, hills crumpling up on the horizon, our young tree-branches etching on a sky crimson as a Turner, a body could well have a rapture in his heart. God was in this place. Jacob had no monopoly."

I think Quayle must have learned the meaningfulness of Nature by walking much in Galilee. Likewise, I think my friend, Thomas Curtis Clark, must also take long walks in Galilee. Otherwise, I hardly see how he could have written this great sonnet, which he calls "Knowledge":

They list for me the things I cannot know:  
Whence came the world? What hand flung out the light  
Of yonder stars? How could a God of Right  
Ordain for earth an ebbless tide of woe?  
Their word is true; I would not scorn their doubt,  
Who press their questions of the how and why.  
But this I know: that from the star-strewn sky  
There comes to me a peace that puts to rout  
All brooding thoughts of dread, abiding death;  
And too I know, with every fragrant dawn,  
That Life is Lord; that, with the Winter gone,  
There cometh Spring, a great, reviving Breath.  
It is enough that life means this to me;  
What death shall mean, some sunny morn shall see.

### III.

There is a third reason why I love to walk in Galilee: Human life is of infinite value there. Everywhere else men, women, and children seem so heartbreakingly cheap. Go to Egypt, go to Assyria, go to Greece, go to Rome, and inquire how much human beings are worth. No matter what their philosophy may be, their practice will tell you that souls made in the image of God are so paltry and cheap that they are auctioned off to the highest bidder for less than a mess of pottage. Oh, the degradation, the horror, the shame of it all! Go to England of a century ago and listen to the testimony for the year of 1818 as reproduced by Dean Inge: "I have copied the official record for the Lincolnshire assizes for that year. A retired soldier entering a house and taking a coat and jacket, death. A boy of fifteen breaking open a desk and stealing £1, 3s, 6d, death. A boy of seventeen entering a house with intent to steal, death. A boy of nineteen firing an oat stack, death. Two young men for the same offense, death."

But whatever you do, don't tarry too long back in the ages of antiquity, of medievalism, or even of a century past. Go through the modern world and see what scant value is placed upon human life. Ask Russia, Germany, Italy, France, England, and America how much a mere mortal weighs in the scales of nationalism, of war, of industry, of politics, and lo! he seems to be so exceedingly

light that the beam is scarcely made to tremble at all! Once a man demonstrated the sensitiveness of his scales for me at the New York electrical show. He laid upon the mechanism a small piece of white paper. Instantly the register responded. Then he took the same bit of paper, wrote my name upon it, and the register immediately showed the difference—the fractional added weight—of the name written with a lead pencil! Well, as we walk up and down the centuries, a human being seems to weigh just about as much as the lead expended in writing one's name on a sheet of paper. Widely, indeed, is Montaigne's outlook reflected by pilgrims in the century-old roadways. "He is always charming," says Professor Saintsbury, "but he is rarely inspiring, except in a very few passages *where the sense of vanity and nothingness possesses him with unusual strength.*" I have italicized the latter part of the statement that we may readily lay our mental fingers upon the chief source of inspiration to one of the most prolific of all minds known to literature. Yes, Montaigne is always charming, but rarely inspiring, concludes the great critic, except in stray passages where the vinegar and vulgarity of life—for that is what it all comes to—command him with unusual strength!

### WORTH OF A SOUL

But, walking in Galilee, I find that one soul weighs more than the whole world. I find that children are so precious that their angels do always behold the face of God. I find that a shepherd has a hundred sheep. Only one out of the hundred is lost, but the shepherd rests not until, searching the wilderness, he finds the lost one. Returning home, he calls his friends and neighbors, saying, "Rejoice with me, for I have found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons who need no repentance." God is like that in Galilee. A woman has ten pieces of silver and loses one. She sweeps the house and seeks diligently until she finds it. Calling in her friends and neighbors, she asks them to rejoice with her because she has found the one lost piece. "Even so," says the Master, "I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." God is like that in Galilee. A father has two sons. One gets lost at home, the other gets lost away from home. The father waits and watches for the return of the one lost in the far country, while he lovingly endures the one already lost in the near country. At last the far-country stranger comes back and makes his penitential confession. But the father, forgetting to argue theology in a downpour of tears, said to his servants: "Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf, and kill it, and let us eat, and make merry; for this my son was dead, and is alive again; he was lost, and is found." And to the sullen, angry, near-country lost son, the selfsame father said: "Son, thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found." How to manage a household, part of which gets lost at home, and the other part gets lost away from home—that, I

submit, is a tremendous problem. But the Christian God can do it—and *God is like that in Galilee.*

Still, I must not forget the latter part of my text: "For he would not walk in Judea, because the Jews sought to kill him." No; it is not yet time for him to walk the way of death in Judea, but he will walk the road of atonement in due season. And not fear, but love, will tune his steps to the goings of redemptive agony. "Therefore doth the Father love me, because I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father." Oh, yes, he will go out of Galilee into Judea to die. Watch him move thither like a sweet wind of salvation, blowing across the no man's land of human life! Just south of Galilee is Samaria—to all orthodox that unorthodox, unpatriotic province! "And he must needs pass through Samaria." And why? Well, it is the most direct route—and my Lord is grandly direct—always, everywhere. That is one reason for his going

through Samaria. But there is another: one soiled woman is waiting for him in Samaria, and he will talk through that soiled, sinning woman to the soiled and sinning ages. Arrived in Judea, he gently smites the dead eyes of two blind men in Jericho with waves of revealing light. Arrived in Judea, he stops at Bethany long enough to stop the mouth of that age-long old braggart named Death. Arrived in Judea, he takes up his cross and makes for the skull-shaped hill. Yea, arrived at Calvary in Judea, when the day is all black and splashed with bloody rain, he forgets to die long enough to forgive his enemies even while he gives hope and consolation to a dying outcast.

Thus, my walk in Galilee comes to a hushed and holy pause. Standing with that blind minstrel whose soul was full of light, I ask him to lend me the golden ending of his unending song:

O Cross that liftest up my head,  
I dare not ask to fly from thee;  
I lay in dust life's glory dead,  
And from the ground there blossoms red  
Life that shall endless be.

## Are Ministers' Salaries Christian?

By M. H. Marvin

A LETTER REACHED ME a few days ago from a preacher's wife. I knew her as a well-trained college girl. Here are a few extracts: "We have been steadily at it for twelve years . . . are enthusiastic as ever . . . husband works with whole heart and might . . . seldom takes vacation. He has good personality and is a little above the average as a preacher. He labored four days a week for nine months finishing carpentry work in order to dedicate church on time. Present charge a wonderful opportunity for service . . . big mill the attraction . . . twelve hundred people live here . . . husband only pastor . . . all denominations represented in congregation . . . trying to make church a community servant . . . greatest difficulty scarcity of finance. On charge we held before this salary fell very short on account of building new church. Had to mortgage our car and piano to pay living expenses . . . not caught up yet and that hinders progress of our work. We must give the boy and the three girls an education. . . very inconvenient to be always skimping, even on eats." The letter closes with a human touch: "I long for a little cottage all our own as I'm still home loving. Now I'm not complaining but I think we could be much more efficient with a few comforts."

My girl friend unwittingly laid bare a glaring state of financial inequality among ministers of the gospel. A number of pastors and church officials in the same territory and denomination in which this preacher and his wife labor receive four and even five hundred per cent more financial remuneration than does the husband of the letter-writer. In most instances the family obligations of the higher-paid men are lighter than those of the typical lower paid preacher. There is good reason also to believe that this

condition is fairly representative of that which prevails in all the larger church bodies.

To bring relief to this particular case may be good welfare work, but it is not sufficient. The situation seems to call for a pooling of the treasuries of the church on a large scale, and the distribution of salaries to the church's employed representatives—ministers, missionaries and other workers—on the more equitable basis of the needs of the worker. Some years ago I asked the postmaster of a remote community the probable cost per letter of delivering mail along a difficult mountain route. "Between thirty-five and forty cents a letter," he replied, "but the government believes that in a matter like this the strong ought to bear the burdens of the weak." Telephone companies are being urged to extend service to isolated communities whether the extension pays or not. This is on the ground that the telephone has become a social necessity, especially to the dwellers in remote sections. Railroad companies pay the workers on trains according to the mileage they cover, not according to the profit or loss of a particular run. Are governments and public utilities to lead the church in the practice of this important phase of the gospel? How soon will the churches put the salaries of ministers on a Christian basis?

Like all ventures of faith, pooling the resources of the church and distributing them according to need will meet serious objections. Perhaps the most familiar one is that it will curb initiative unless financial reward is based on ability. Unfortunately for this plea rewards are not at present so distributed. With some very notable exceptions the chamber of commerce mind, along with a degree of mental and spiritual culture, is required of the incumbents of the highly paid pulpits.

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Even granting that in some cases payment is proportional according to ability, the question arises, ought it to be so? Allowance should be made for the varying costs of living. Climate and size of place are factors. But ought not the size and need of the family to be the major determining factor? As between the two principles, "To every man according to his need" and "To every man according to his ability," is not the former more Christian? An attempt is being made among the Welsh miners to regulate wages on the basis of family needs. Should it be urged against this course that it would tend to keep strong men out of the ministry of the gospel, history answers that the Christian gospel has seen its most marked triumphs when and where the financial incentive has been least in evidence. It has been when the inspiration of service has been the governing passion that the church has approximated more nearly the Christian community.

#### EFFECT ON LAITY

Some objections cannot be lightly passed over. Such is the claim that laymen cannot be induced to pay money for that for which they do not receive an equivalent in service. It is trite to say that we need a higher sort of education on Christian giving. The church needs to become in this like unto the Great Giver. But I incline to the opinion that very many comparatively obscure folks who are members of large influential churches would respond more freely with money if they learned that the ministers were practicing Christian democracy in the bread and butter realm.

It is also urged that highly paid ministers have many demands upon their purses and that as a rule they give liberally. Coupled with this plea is the kindred one that we should devote ourselves to raising the support of the poorly paid minister without lowering that of the better paid. Both objections sound plausible, but the plausibility is apparent only. That some ministers are able to contribute money largely while others must needs give sparingly may reinforce the superiority complex in the first group and the other sort of complex in the second. Both are unwholesome. More deceitful yet is the plea to raise the poorly paid without lowering the more highly paid. Abstractly correct, this argument is dangerous because concretely it postpones brotherhood. The motto, "No cake for any until all have bread," may have been overworked in some quarters, but not yet in the ranks of the Protestant clergy.

#### COMPENSATIONS OF POVERTY

However, there are compensations peculiar to the underpaid preacher. He is not so likely to lose touch with common folks as his richer brethren. He probably finds it easier to preach the gospel than do his colleagues with the wealthier congregations. The poor are always more likely to hear the gospel than the rich. And, if it can be said without yielding to the subtlety of spiritual pride, he is not under such strong temptation to break fellowship with the One who "though rich for our sakes became poor." I am not pleading for a more democratic economic status in the ministry primarily in the interests of the underpaid preacher. He has his own peculiar compensations. But to subject the wives and children of many of these ministers

of Christ to actual want seems like offending his little ones; almost it is opening his wounds afresh.

Merely to mention a few advantages of a more democratic financial basis for the ministry is sufficient. First, a practical ground for fellowship would be established. That this principle is not generally practiced in human society may be an indictment against society. Despite the achievements in real brotherhood brought about through the big railroad unions, it is regrettable that a man of such high qualities as the late Warren Stone permitted himself to receive a salary of \$25,000 per year. The standard of living which such income represents could not do otherwise than alienate Mr. Stone and his group from such a class as the railroad shopmen, to say nothing about the still wider gap between Mr. Stone's group and the poorest paid railroad workers of all, the section hands with the miserably small remuneration paid them for doing an exceedingly important work. But how can the preacher talk to the highly paid railroader about brotherhood until he works out a radically different economic basis on which to establish Christian fellowship in the gospel ministry?

#### DEMONSTRATING THE GOSPEL

In the second place, such a change in the economic basis of the ministry would be a demonstration to the laity of the worthwhileness of the gospel to those who proclaim it. Business and professional men might follow the ministry by socializing or christianizing the financial rewards connected with their own vocational life. At least judgment should begin in what we have sometimes vainly thought to be the inner circle of the household of God.

Again, it would be the best sort of a testimony for the non-Christian world to hear. Bishops and other church dignitaries have a hard time explaining their big salaries when they visit oriental countries. In part because foreign missionaries are paid more nearly on an equality than home workers they have evolved a finer fellowship than Christian workers of the occident. The bond between the native Christian of the orient and the missionary worker is much closer than that between the native Christian and the higher paid official visitor. To be sure, the economic status is by no means the chief cause but it seems to have a decided bearing. No profession of love can compensate for the absence of actually "sharing our mutual woes" and "bearing our mutual burdens."

Moreover, could this spirit of fellowship be expressed by the ministry in terms of the economic life it would enable the church to better care for the unoccupied or partially occupied fields which need the gospel. The weaker places would hear the more brilliant men. The wealthy congregations would more frequently hear the gospel generally delivered to the poor. That pernicious word "grade," which has invaded the holy place, would be exorcised.

The attempt to christianize the economic life of the church is among the great adventures of our day. It may be worth trying for the sake of the church. It may be worth the effort for the influence it will have on other departments of life. For if we can christianize the ecclesiastical realm it may be easier to operate the principles of Jesus in other equally needy areas of our social order.



# England's Share in War Guilt

## *Sixth in a Series of Articles on "Was America Deluded by the War?"*

By Harry Elmer Barnes

IN DISCUSSING the responsibility of England for the war the question revolves largely around the responsibility of one man in the same way that Russian responsibility is primarily linked up with Izvolski and that of France with Poincaré. Sir Edward Grey was looked upon by himself as well as by his colleagues as the man primarily responsible for the British entry into the world war. There is little doubt that in his general policies and aspirations Sir Edward Grey was a friend of peace. Early in his career as foreign minister he had worked for better relations with Germany, but his efforts had been blocked largely through the sinister influence of Holstein over Chancellor Bülow, a fact which pro-German historians have often overlooked. When thus repulsed by Germany he turned to France and Russia, and by 1912 had become so involved in the triple entente that he could not accept the German advances made to Lord Haldane at the time of the latter's visit to Berlin in 1912. Then Russia and France dragged him into war in 1914 before the Anglo-German negotiations of June of that year were fully effective in the way of bringing better relations between England and Germany and lessening the interest of England in the triple entente. Though Grey doubtless meant well, certainly many who favored his policy of closer relations with France and Russia did not, namely, such Tories as Bonar Law, such fanatical patriots as Maxse and such Russo-maniacs as Sir Arthur Nicholson, the under-secretary of Sir Edward Grey. The influence of these expansionists, militarists and anti-Germans upon Sir Edward Grey was particularly potent at the close of July, 1914. It is significant that in the crisis liberal members of the cabinet like Morley and Trevelyan deserted Grey, while the tory chauvinists hastened to assure him of their warmest support.

### SECRET AGREEMENTS WITH FRANCE AND RUSSIA

The fact is that Asquith and Grey had made secret and relatively binding agreements with France in particular but also with Russia, and then lied about these arrangements when questioned by the house of commons, awaiting, like Poincaré, a period of war psychology to secure support for their policies when it should finally become necessary to reveal their actual nature. Professor Beard thus describes Grey's revelations in his famous speech of August 3 in which he asked for support in his plan to rush to the aid of France and Russia.

When on August 3, 1914, the great decision had to be taken, Sir Edward Grey, in his memorable plea for the support of France, revealed for the first time the nature of the conversations and understandings that had been drawing the two countries together during the previous ten years. He explained how the French Admiralty had concentrated its fleet in the Mediterranean and left the Atlantic coast of France undefended and how, the day before, he had assured

France that, if the German fleet came out, England would protect the defenseless ports across the channel. He explained how naval conversations extending over many years had prepared for the immediate and effective cooperation of the two powers in case of war.

It would seem relatively clear that if Grey had been able to choose between war and peace in 1914 without in any way involving his commitments to France and Russia, he would have chosen peace, but he was so inextricably involved in his previous promises that he could not decline to cooperate with France and Russia, and could not or would not take the necessary steps to restrain Russia and thus make it unnecessary for England to enter into any war at all. In his refusal to restrain Russia he probably was greatly influenced by Nicholson, a notorious Russophile who had avowedly been made under-secretary in order to promote closer relations between England and Russia. We can certainly say without the slightest probability of error that Grey did not work as hard for peace in the crisis of 1914 as did the kaiser and Bethmann-Hollweg. His efforts to urge moderation upon Russia were insignificant as compared to the vigorous pressure put upon Austria by Germany. In his recently published "Memoirs" Grey has admitted that he was "indignant" at the suggestion that he should offer opposition to the Russian mobilization, and states that he would have resigned from the cabinet if he had been unsuccessful in his efforts to bring England into the war. Benckendorff, the Russian ambassador in London, in telegraphing to Sazonov at the time of the negotiations with Italy concerning the latter's entry into the war on the side of the triple entente, cautioned Sazonov not to be too hard in his judgment of Sir Edward Grey as the latter believed himself personally responsible for the fact that England had entered the war on the side of France and Russia:

Let me add for your most personal information that there is a feeling that Grey carries about almost incessantly, and that is founded up to a certain point: namely, that at the moment of indecision of the English public and of the whole Ministry, Grey it was, more than anyone, who dragged England into the war and that for that reason he always feels a sense of the deepest personal responsibility, apart from that of the Cabinet. Still I don't see any symptom that his energy of decision is affected by it.

### ENGLAND ENCOURAGES RUSSIA

In addition to this negative responsibility for the war through his failure to attempt to restrain Russia, Sir Edward must be condemned for one very direct and potent, if unintentional, positive contribution to the production of the precipitate Russian mobilization which brought on the war. On the 25th of July, at the very time that Sir George Buchanan, the English ambassador at St. Petersburg, was urging moderation upon Russia, Grey told Benckendorff

in London that he believed that the terms of the Austrian ultimatum to Serbia would justify Russian mobilization against Austria. Grey, perhaps, did not technically mean mobilization, but merely Russian alertness in the way of military preparations. But Benckendorff communicated Grey's statement to Sazonov who interpreted it at once as meaning that Sir Edward would approve of Russian mobilization. To Sazonov this was technically equivalent to stating that England could unquestionably be relied upon to support Russia in the event of war, as it was well understood at St. Petersburg that Russian mobilization was identical with war itself. Two days before, Poincaré had left Russia giving Sazonov promise of unconditional support in the event of war, and now Sazonov apparently also had an equivalent promise from Sir Edward Grey. It is little wonder, then, that the Russians showed slight hesitation after July 25th in moving resolutely into the war, particularly as there were no strong protests to the contrary forthcoming from either Poincaré or Grey.

#### THE CASE AGAINST GREY

The ostensible reason for the British entry into the world war was the German invasion of Belgium, but it is evident at once that this was but the most flagrant subterfuge, however potent it may have been in securing British support for Sir Edward's policy. In 1870 and again in 1887 the British had repudiated any obligation to protect the neutrality of Belgium. In the decade following 1905 the British authorities had made repeated efforts to secure Belgian consent to the landing of British troops in Belgium in the event of a war with Germany. As we have already pointed out, the Anglo-French plans of campaign, as drawn up in 1911, '12, and '13, involved a march through Belgium to the German frontiers. Again, though Sir Edward Grey kept this information carefully from parliament and the British people, Germany offered in 1914 to respect the neutrality of Belgium if England would reciprocate by the promise of neutrality toward Germany. Sir Edward Grey pointedly refused this German proposal.

The writer has examined the various critiques of and apologies for the conduct of Sir Edward Grey in 1914, and the following interpretation seems to him the most plausible and probable: Grey was a man of peace in the sense of being for peace as long as it preserved the *status quo* and protected the integrity and entirety of British imperial interests. It must be recognized that it is easy to be for peace when a country has attained to the "lordship of the world," and merely desires to be maintained securely in this position. When anything seemed likely to challenge British interests Grey was as alert as Izvolski and Poincaré. A number of things prevented him from taking in 1914 the statesmanlike stand which he had assumed in the Balkan crisis of 1912-13. He was, to a certain extent, deceived by the French and Russian diplomats until the situation had developed so far towards a general European war as to be difficult to recall or control. Not until August 1st, apparently, did Sir Edward come to see that peace could be maintained only by restraining the Russian mobilization. He refused to take any positive steps to obstruct this. This made war between Austria and Germany and France and

Russia inevitable, and Grey knew that this would force him, sooner or latter, to reveal the nature of his secret arrangements with France and Russia. His guilty feeling in this regard, caused by his previous denials of any such arrangements, led to an inflation of his compensatory mechanisms and the resulting ardent desire to justify his acts and prove them the desirable policy for Britain. His sensitiveness on this point made him quite unwilling to concede for a minute the right to question his statesmanship and personal rectitude. His *amour-propre* was still further affronted by the resignation of Morley and Burns from the cabinet and his criticism by others in the cabinet and the house of commons. Under the circumstances he had to go through with the war policy to save his face. The conflict between his underlying desire for peace and his aversion to the concrete horrors of war, on the one hand, and his injured pride and sense of power and responsibility which led to war, on the other, made him more than usually "muddle-headed" in the crucial periods of the crisis, especially after August 1st. This rendered him unusually susceptible to the suggestions and control of those who, like Maxse, Bonar Law and Nicholson, were in no sense confused, but knew just exactly what they wanted and precisely how they expected to get it. Once the decision for war had been made, Grey was hard put to it for some great moral issue to soothe his conscience on the matter of his secret diplomacy and the adoption of a method which was repugnant to his finer sensibilities and deepest convictions. This he found in the German invasion of Belgium, and he quite naturally exploited this heaven-sent opportunity to the utmost.

#### ON THE SEAS

Further, the conduct of England during the world war in regard to the international law of blockade, contraband, and continuous voyage was a blow to the rights of neutrals far more serious than the German invasion of Belgium, while the British bullying of Greece during the period of the world war would thoroughly match Austria's attitude towards Serbia or the German attitude toward Belgium. During the period of the war no country did more to make international law a "scrap of paper" than did Great Britain. Finally, the one true and perfectly authenticated "atrocities" in the world war, and the situation which produced by far the greatest suffering and death among the civilian population was the continuation of the blockade of Germany for months after the armistice. Not only was this by far the most horrible and tragic indignity perpetrated on non-combatants during the world war, but it was also the one in which not the slightest plea of military necessity could be offered in extenuation or defense. For the perpetuation of this blockade Great Britain was almost wholly and solely responsible. It could be justified only on the ground of its efficacy in weakening Germany and lessening future German competition through starving off German women and children. Indeed, it was defended on this ground by distinguished Englishmen. In fact, a noted English scholar who accepted a famous chair in the most honored of American universities at the close of the war is known by the writer to have advocated in a lecture before a leading

women's college in this country the starvation of German babies as the most constructive step for European statesmanship in 1922.

#### ENGLAND'S STAKE IN THE WAR

We may, then, conclude that it was British self-interest, and that alone, which brought England into the war. This point of view is succinctly stated by Judge Ewart, the Canadian jurist, in the following paragraphs:

British self-interest was the reason for the form of the Belgian treaty in 1839; for entente relations with France and Russia; for support of these powers in various crises; for military and naval conventions with France; for naval arrangements with Russia; for Sir Edward Grey's letters to the French ambassador of 22 November, 1912 and 2 August, 1914; and for entering upon the war. . . .

Speaking generally then, we say that the United Kingdom joined in entente relations with France and Russia, and entered the war because her interests pointed a course in opposition to Germany. . . .

The action of the United Kingdom in 1870 was inconsistent with the idea of existing obligation to defend Belgian neutrality.

British opinion in 1887 repudiated liability to withstand the passage of German armies through Belgium.

Sir Edward Grey's attitude in 1914, as revealed in the diplomatic correspondence, was inconsistent with the idea of the existence of treaty obligation to defend Belgian neutrality.

It is clear therefore that the United Kingdom was under no treaty obligation to intervene in the war. . . .

Though usually well hidden beneath many assertions of disinterested motive—hidden sometimes from the asserters themselves—British self-interest was the reason why British troops fought in Flanders and elsewhere. It was not because Serbia was right and Austria-Hungary wrong. The merits of the quarrel between these two countries were unconsidered and deemed to be irrelevant. It was not because of obligation to France—although obligation existed. And it

was not because of obligation to Belgium—for there was none. It was because British interests were at stake.

Professor Charles Austin Beard, in a lengthy review of Grey's recently published memoirs, comes to a similar conclusion:

The most extraordinary feature of Viscount Grey's whole survey is the practical indifference shown to anything outside of the British Empire which does not impinge immediately and obviously on British interests.

#### NO PERSONAL BIAS

Many who read this rather more than usually frank statement of British responsibility for the world war and of British conduct in the war may suspect the writer of being affiliated with pro-Irish sympathizers and other haters of the British empire. In reality, the writer has, because of his published discussions of the causes of the American Revolution and the War of 1812, been accused by these very pro-Irish elements of being obviously in the pay of the Sulgrave Foundation and other organizations subsidizing propaganda favorable to Anglo-American union. The writer is a firm believer in the cause of Anglo-American accord and amity as a first step towards world peace, but in these articles he is not primarily interested in that subject. We are here concerned with the facts regarding the guilt of Grey and his advisors in 1914. The writer would, of course, emphasize the fact that in 1914 there were nowhere in the world more courageous opponents of the launching of the impending calamity than those Englishmen whom we may hope will soon come into the permanent control of British policy.

(The subject of Professor Barnes' article next week will be, "Why America Entered the War.")

## British Table Talk

London, October 23.

**F**OR THE FIRST TIME in years we have dared this week to hope for a settled peace in Europe. Though at this moment Greece and Bulgaria are behaving as Balkan states generally seem to behave, we still hope. Some give us a forecast of fifty years of tranquillity; that should allow time for

#### Locarno, A Door Of Hope

Europe to come to its senses. If they keep peace for 50, they might then learn the habit. Mr. Austen Chamberlain has received a most enthusiastic welcome upon his return. He is not the kind of statesman to draw the crowd by his personal attraction; it is all the more significant, that he was greeted as a conqueror returning from a good fight for peace. Lord Grey has given generous words of praise to Mr. Chamberlain, but at the same time he warns us not to be over-sanguine. Peace is a tender shoot on this soil. The chief cause for satisfaction is to be found in the atmosphere of Locarno. French and Germans met as equals, and came afterwards to meet even as friends. Germany is now to be in the league. Russia also, it is hoped, may see that its best interests lie in joining that league. Labor criticises the agreement of Locarno as a move against Russia. It need not be that; on the contrary it may mark the end of the unhappy divisions of Europe, and the inclusion of Russia in its family. Inevitably the nimble pens of our press have recalled Disraeli's return from

Berlin, and his legend, "peace with honor." The Berlin treaty had little peace in it, and less honor. Locarno gives better promise, always provided that it is treated as a beginning, a starting-point for further advances. Mr. Baldwin likens his cabinet to a team, and Mr. Chamberlain has made a good score on a "sticky pitch"—old cricketers among my readers will understand the metaphor. Certainly Mr. Chamberlain has shown himself desirous to gather together, what Dr. Hough at Stockholm called "a league of friendly minds."

"Let me say," said Lord Grey, "that this is a personal success of the very best kind. It is a success which, to those who read of it and witnessed it, not only pleases the head, but refreshes the heart. The atmosphere of friendliness was such that, I will not say it infected, because that suggests some disease, but it affected the press correspondents who were there. They were caught by it, and thanks to their picturesque descriptions and the tone of their dispatches from Locarno, we, too, at home have all breathed something of an atmosphere of genuine international friendliness. A great responsibility rests on those ministers who took part in the conference at Locarno. After having breathed that atmosphere of friendliness there and showed it with each other, they should take that atmosphere back to their respective capitals and make sure that this spirit is felt in all subsequent negotiations between the governments concerned." To this all of us say "Amen!"



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Mount of Olives with Garden of Gethsemane in Foreground

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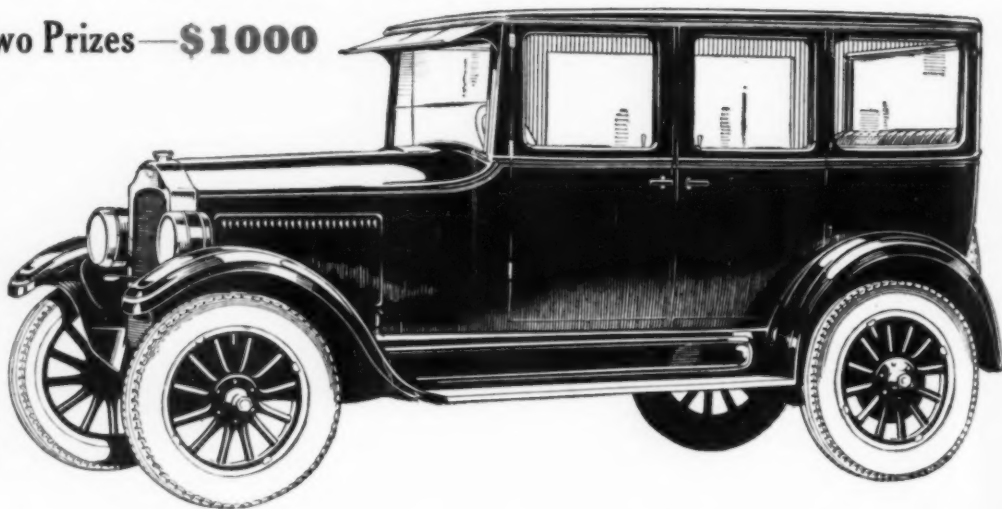
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The Corona Four has been selected as the first state prize for each state because, on account of its lighter weight than other portables, it has become very popular for travel, hotel, home and student use. This new model has the standard four-row keyboard, regulation 10-inch roller, self-spacing carriage return, and folds up in a neat and durable case. This prize should attract ministers, teachers, college students and professional people generally.

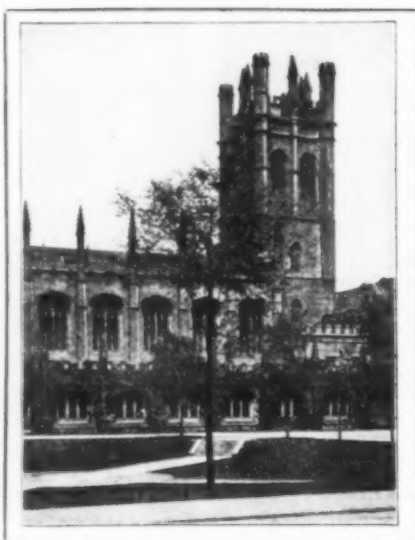
# ONE YEAR AT COLLEGE

**\$500**

Two Prizes

**\$500**

Is there a college or seminary student who would not like to have his tuition paid for one year and the tidy sum of \$300 in cash added to apply on his expenses? We never heard of one! Here is a rare opportunity. You select the college, university or seminary of your choice. It may be Harvard or Yale or Princeton, Columbia, Union, Chicago, Stanford, your own state university or any other school. You may be just entering, or you may wish to complete a course you have already started, or put in another year's



A year's tuition  
at the  
University or  
College or  
Seminary  
of your choice  
with  
an added \$300  
in cash for  
good measure

work toward an advanced degree. The prize is yours by the use of a little wit, a little work and the wise use of your time at the Christmas vacation. Pastors: Call attention of the college students in your congregation to this rare chance, and lend them your aid in winning this prize!

## Distribution of the Prizes

### Primary Prizes

1. To *any and every* subscriber who sends in *five* new subscriptions The Christian Century Press will give a credit in its book department for \$10 worth of books—any books the subscriber may select.

2. To *any and every* subscriber who sends in *ten* new subscriptions The Christian Century Press will give a credit in its book department for \$20 worth of books—any books the subscriber may select.

3. To *any and every* subscriber who sends in *50* or more subscribers and does not thereby win a major prize or a state prize The Christian Century Press will give a credit in its book department for \$25 worth of books—any books the subscriber may select.

### State Prizes

The three state prizes will be awarded to the three subscribers in each state who send in the largest number of new subscriptions. Canada and the District of Columbia share in this competition the same as states. The residents of a state will qualify for state prizes when their state attains 75 per cent of its quota in

the campaign. The winners of major prizes are excluded from participation in state prizes.

### Major Prizes

*The major prizes* will be awarded to the eleven subscribers—north, south, east or west—who send in the largest number of new subscriptions during the Continental Campaign. There are no restrictions as to states, or Canada, other than those contained in the simple and obvious rules given elsewhere. The major prizes are not arranged in any serial order as first prize, second prize, third prize, etc. Each winner will take his choice of the eleven prizes in the order of his standing. Thus, when the campaign has closed and the eleven highest have been determined, each of the eleven will be notified to send a list of choices in the order of his preference. The subscriber who has sent in the highest number of new subscriptions will then be awarded his first choice. The second leading subscriber will then be awarded the first of his choices not already taken by the first leading subscriber. The third leading subscriber will then be awarded the first of his choices not already taken either by number one or number two. The other eight prizes will be awarded in corresponding manner.



# BUILD UP YOUR LIBRARY

with books of your choice—

any books published

by any Publisher

All Christian Century readers are book buyers and book readers. For this reason we have made Books the dominating feature of our prize lists.

A book credit certificate is issued to the subscriber immediately upon his attainment of a book prize. Herewith is a facsimile of the \$20 certificate issued for ten new subscriptions. Similar certificates are issued for \$10, \$25, \$30 and \$40. The credit stands on our books until the subscriber uses it.

\$20	<b>Continental Campaign</b>	\$20
BOOK CREDIT		
		Chicago, Nov. 12, 1925
This is to certify that		
NAME <u>Mr. C. C. Subscriber</u>		
STREET NO. <u>841 Home Avenue</u>		
CITY AND STATE <u>Goodtown, Delaware</u>		
has been credited with \$20 in the book department of The Christian Century Press, in accordance with the terms of The Continental Campaign. Books may be ordered in any quantity at any time.		
THE CHRISTIAN CENTURY PRESS 440 S. Dearborn St., Chicago		

## FIVE BOOK PRIZES

One: For 5 new subscribers—your choice of Books - - - - - \$10

Two: For 10 new subscribers—your choice of Books - - - - - \$20

Three: To the winner of the Third State Prize — your choice of Books - - - - - \$30

Four: To the winner of the Second State Prize—your choice of Books \$40

Five: To any and every Subscriber who sends in 50 or more new subscriptions and does not thereby win a major prize or a state prize there is provided an Appreciation Prize—your choice of Books - \$25

## Rules of the Campaign

1. The Continental Campaign to double the number of readers of The Christian Century is a mutual enterprise of its subscribers. Any subscriber is eligible to participate in the campaign.
2. The campaign began on October 1, 1925, and will terminate at midnight of February 28, 1926.
3. All new subscriptions must be for a period of not less than one year, and must be accompanied by remittance at the regular rate of \$4.00 per year (ministers, including missionaries and "Y" secretaries, \$3.00, libraries \$3.50). With all foreign and Canadian subscriptions the required extra postage must be included with remittance.
4. No subscription agencies or persons connected with such agencies are eligible to participate in any award.

5. All premium offers, or other special offers, previously made for new subscriptions are hereby absolutely withdrawn. Every transaction in the subscription department of The Christian Century will conform strictly to the rules of this Continental Campaign for the period between October 1, 1925 and February 28, 1926.
6. All new subscribers added during the campaign are entitled to share in the work and the awards of the campaign on the same basis as present subscribers.
7. In the case of a tie for any state prize or major prize, duplicate prizes equal to the full value of the prize tied for will be awarded each tying contestant.
8. All correspondence regarding the campaign should be addressed: *The Christian Century, Continental Campaign Department, 440 So. Dearborn St., Chicago, Ill.*

# A Little Wit and a Little Work!

**A**ND NOW, GOOD FRIEND, reader of The Christian Century, put on your thinking cap! Who among your friends are the sort who would enjoy regularly reading this journal of religion? That thoughtful layman or laywoman in yonder pew; that liberal-minded deacon across the way, or in some other city, of your own or another denomination; that intelligent Sunday School superintendent or teacher; that judge, that college professor, that high school principal, that physician, that business man who has a mind for ideas as well as profits; that missionary-minded woman, that social-minded merchant whose conversation recently impressed you for its intelligent interest in things religious and ethical—speak or write to them about The Christian Century and get their subscriptions!

## Competition on Modest Level

**WE WISH** to be very frank from the start. We are not anticipating that any single subscriber will turn in a great number of new subscriptions. It would not surprise the management if the \$1000 prizes went to persons who secured as modest a number as 40 or 50 new subscriptions. State prizes may go to persons who secure 15 or 40. We do not know. We make no predictions. But the management has planned the campaign on the assumption that the stuff out of which Christian Century

readers are made is not common and plentiful. We are expecting not large lists of names but a large number of modest lists. Survey your own community or church thoughtfully. Discover those elect spirits who would enjoy and profit by the weekly visits of The Christian Century. Talk to them by personal visit, or on the phone, or by letter. A year from now they will esteem you gratefully as a benefactor for having taken a paltry four dollars from them and given so much more in return.

**I**N ORDER to make the Continental Campaign as graphic as possible, we show herewith a map which exhibits the distribution of our subscribers from ocean to ocean, according to states. This map gives an analysis of the total project for the subscribers in each state. Take the state of Ohio, for example. It contains 1996 subscribers. Their job is to get 1996 more. No difficult matter that!—not for Ohio people, surely! California has 1404 subscribers. Can they find 1404 others? To ask such a question is to answer it. Take your own state, wherever you live. How many friends can you think of, off-hand, who should be readers of The Christian Century? We will be pessimistic and say five! You see the point! No further argument necessary.

## The Christian Century Covers the Continent



Note the number of subscribers in your state. Reflect how easy it will be to attain your state's quota. Put on your thinking cap! Ten or a dozen persons will come to your mind at once who would surely subscribe if you asked them. For five new subscribers you win \$10 in books. For ten new subscriptions you win \$20 in books. After that you are a candidate for the major prizes—worth from \$500 to \$1000—and when 75% of your state quota is reached you will qualify for the three state prizes: 1—a portable typewriter; 2—\$40 worth of books; 3—\$30 worth of books. This in addition to the primary prizes for your first five or ten subscriptions. If you secure 50 or more new subscriptions and fail to win a state or major prize you will receive an Appreciation Prize of \$25 worth of books. This is a game in which you cannot lose!

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### The Everlasting Man

Mr. G. K. Chesterton has done nothing since his "Orthodoxy" to rank in importance with "The Everlasting Man." It is tingling with life on every page. Mr. Chesterton enjoys his own religion. It supplies him with romance; there is no need for him to seek these things outside the Christian faith. That is one breathless adventure. There is wit everywhere in G. K. C.,—that we take for granted; it is particularly seen in his delight in extravagant and merry illustrations. But the solemn people who do not take this writer seriously greatly err. He is a poet, and therefore sees things in more clear outlines than other men. He enters the lists with Goliath, being armed himself only with a string and a few pebbles from the brook. But he is to be feared none the less. When, for example, he discusses what is known of the cavemen, compared with the conjectures which surround those ancestors of ours, he is more than amusing. He does indeed make good fun from the fact that one of the few things we do know of the cavemen is that they drew pictures, and fine pictures too. His strong insistence upon the distinctiveness of man is most welcome; and he is surely right in refusing to allow that the vilest rites and perversions of religion belong to the earliest of mankind. In Carthage, when it was the center of a fine civilization, men burned their children in honor of their god. Moloch was the god not of primitive tribes, but of cultivated and artistic peoples. Hence he justifies not only the wrath of Elijah against the priests of Baal, but the resistance of Rome to Carthage. The old world came to an end and a new world began in the cave of Bethlehem. Upon Jesus, and upon his words and life and death, Mr. Chesterton has much to say of profound truth. The Jesus whom he finds in the gospel is not the meek and passive hero of many modern biographies, and romances. He sees in him both love and wrath; he moves through the story both savior and judge. In him the new humanity is born. Heaven and earth shall pass away, but his words shall not pass away. Since he wrote "Orthodoxy" Mr. Chesterton has entered the Roman church. He writes now as a joyful and willing captive of that church. But there is much in his book which is neither Roman nor Protestant but simply Christian. His book will be welcome in Catholic circles. It should be even more welcome to those who may not agree with the author in his churchmanship, or even in his science, but are ready to learn from his wisdom, and not the less ready because this wisdom is everywhere salted with salt. Mr. Chesterton shows that a man need not lay aside his art even when he writes upon theology.

### A New Methodist College In Cambridge

Five years ago the Wesleyan Methodists decided to establish a postgraduate theological college in Cambridge. Under Dr. H. Maldwyn Hughes a start was made four years ago. Now the new buildings in Jesus Lane have been opened. They have cost about £60,000, and in addition an endowment of £40,000 has been provided. These are great sums, but Wesleyan Methodists are wanting neither in the will, nor in the means to carry out that will. There will be rooms for 29 students. In this way the Wesleyan church follows the Congregationalists, Unitarians and Presbyterians, who have transferred colleges to Oxford or Cambridge. Mansfield was the first; then Manchester college, afterwards Westminster, and Cheshunt, and now there is the Wesleyan Methodist college called Wesley House. Once upon a time free church ministers were trained in academies for the most part remote from the great centers of learning. That was inevitable in days when Oxford and Cambridge were barred against dissenters. There were limitations in those academies, and when the way was open to the older universities the free churches began to awaken to the gains which might come if their ministers were brought into the central stream of the nation's learning. Some wondered whether the older universities with their Anglican tradition would prove too strong for the young free churchmen. The fact that this has not been so, is fairly well proved by the readiness

of other churches to follow the lead of Mansfield and to establish themselves in Oxford or Cambridge. Nowadays with the growth of universities it has become practically the rule that free church ministers are trained not in seminaries, but alongside of other students in the great schools of learning.

### Mr. Lloyd-George Among Free-Churchmen

Mr. Lloyd-George is of course a free churchman. It is quite fitting that he should address his fellow churchmen when occasion serves. But it is not unjust in dealing with Mr. Lloyd-George to inquire what was the occasion. He is not the man to spend an afternoon in exhorting his brethren unless he has some practical end in view. He is at the moment anxious to win the mind and heart of Liberalism for his scheme of land reform. This again is on one side an attempt to outflank the Labor party. Now in former days the free churches were the backbone of Liberalism, and it may well have occurred to Mr. Lloyd-George that here is a big problem upon which free churchmen might unite, in which moreover they could find expression in action for their idealism. "In old days," he said, "the free churches moved as one body. The Liberal party in its origin was a puritan party, and that was its strength. There were Liberal churchmen indeed from Hampden to Gladstone, but the main army of Ironsides was drawn from the free churches of England, Scotland and Wales, and the covenanters of Scotland." The speaker proceeded to show some of the responsibilities of free churchmen, especially for the establishment of peace, for the clearance of slums, and for temperance legislation. "Not one party in the United States would dare," he said, "to put repeal in its program—and I can tell you the Americans are pretty good politicians." What effect this appeal will have, cannot yet be known. Many young free churchmen are on the side of Labor; others are Conservative; the greater number are vaguely Liberal, but eager to hear a call to which they can respond. Will they be swung into the ranks of Liberalism?

### A Jewish Scholar

The death of Dr. Abrahams takes from Cambridge and from his own race a scholar of remarkable gifts, and a writer of a gracious and deeply spiritual nature. He interpreted to us the nobler side of Jewish life; he made the synagogue in its ancient ways live before us; he even showed how there was place in its worship for extempore prayer. But one little book of his I prize among my treasures. It is a lecture on "Religion and Poetry." If I were asked where I could discover the most suggestive treatment of this theme I should point to Coventry Patmore's "Religio Poetae" and to this short lecture of the Jewish scholar. Furthermore he gives in this lecture the clue to much in the Psalms. It is strange that we do not learn more from Jewish scholars upon the book which is sacred to them as it is to us.

### And So Forth

The new dean of Westminster is to be Dr. Norris, formerly dean of York. I do not remember to have seen his name among the possible holders of this important office. The headmaster of Harrow is to go to the deanery of York. . . . The bishops have been considering this week the emendation of the prayer book. They realize how important their decisions must be. Hasty action in one direction or another might split the church of England. It will not be split. Someone quoted last week the story of Robinson Crusoe's pen for his goats, an enclosure which was so vast that those within were as wild as those without. Even so, it was said, is the church of England. . . . Dr. Aggrey arrives next week and is to broadcast on Nov. 1. His work at Achimota has kindled remarkable interest here and many will be eager to hear this gifted Negro leader. . . . After a long silence Mr. John Burns has written a preface to a new book; he left the government of 1914 when



the war began and since that time he has appeared little and written little. His diagnosis is a little severe, but John Burns was never the man to use soft speech. "Racing, betting, gambling, doubtful pleasures have, however, taken the place of the coarser diversions of the 'fifties and 'sixties; whilst we still

have amongst us too many people who, in their hatred of organic change, have only degrading palliatives to offer, and whose only remedies for social injustice are doles in the east, cabarets in the west, cinemas for the multitude, racing for everyone, bribes for praetorians, and Wembleys for all."

EDWARD SHILLITO.

## The Book World

### Constructive Heresies

**I**N HIS BOOK ON THE CHURCH'S DEBT TO HERETICS (Doran, \$2.00), Rufus Jones is not interested in those flippant heretics who make a fetish of mere non-conformity and will gladly defend any thesis so long as nobody else defends it. He is handing no bouquets to the erratic thinkers who have diverged from the main paths chiefly because they preferred to walk in paths of their own, however bad, rather than in old paths, however good. A complete history of heresy would include many weird phenomena of intellectual instability and pathologically acute individualism. But there is also another class of heretics of a different mental and moral quality—men who have caught a vision of a truth neglected by the orthodoxy of the hour, who did not believe that right could be established by a majority vote or by the voice of authority, and who were willing to risk position, reputation and life in defense of unpopular truth. The roll of heretics includes the names of some of the stoutest heroes of faith. To these the church which rejected them owes a great debt.

The anti-ecclesiastical heretics have been among the most valuable. In fact, anti-ecclesiasticism has been at the bottom of most heresy. Take the Donatists, for example. "The Donatists were champions of religion as a way of life. They called men back to the sermon on the mount. They wanted the personal fruits of the spirit and not an impersonal institution. . . . It was against this theory of magical objective effects (of sacraments and priestly acts) that the best of the Donatists bore their testimony and fought their fight." Through many centuries those who opposed the doctrine of objective and mechanical means of grace were compelled to be heretics because the church held this position. So Augustine becomes typical of orthodoxy, though not all of the orthodox have followed him in damning all outside of the church; and the anti-ecclesiastical heresies have been the typical heresies, though many ran into fantastic excesses not shared by others. On this point, the heretics have triumphed, at least in Protestantism.

Some heretics have been zealous for the restoration of the faith and practice of the primitive church; for example, the Paulicians, who placed the authority of scripture above that of the church, practiced only adult baptism, opposed priesthood and monasticism and the distinction between clergy and laity, rejected the worship of Mary and the saints, and objected to the use of images, candles, and incense. They persisted from the fifth to the twelfth century. Such also was the impulse of the Anabaptists—dangerous and despised heretics in their day. Their "primary purpose was the construction of a church entirely on the model of the New Testament, a church which should be in every particular a copy of the apostolic pattern." To this they added a plea for separation of church and state and for liberty of conscience.

The morals of heretics have sometimes compelled the reluctant admiration of their enemies and their emphasis on spiritual and practical religion has been a large, if not the largest, contribution to the development of modern ideas of Christian ethics. Bernard of Clairvaux, champion heretic-hunter of his age, said of the despised Cathari: "If you interrogate them, nothing can be more Christian. As to their conversation, nothing can be less reprehensible, and what they speak they prove by deeds. As for the morals of the heretic, he cheats no one, he oppresses no one, he strikes no one; his cheeks are pale with

fasting, he eats not the bread of idleness, his hands labor for his livelihood."

Akin to the heretic's rejection of ecclesiastical authority has been his effort to think of religion in terms both morally and intellectually reasonable. The rationalizing heretics, such as Abelard, have done much to interpret Christianity in such a way as to make it tenable by men of sane mind and sound conscience. Abelard's theory of the atonement—which council and pope condemned, and for which he would probably have been burned if he had lived six months longer—was that the atonement was not a price paid by God to the devil for man's ransom and redemption, but a drawing of man to God by a demonstration of sacrificial love. Here again the heretic has triumphed and, as in many other cases, his victory has been the victory of truth and religion over organized stupidity and arrogance. The church is the richer for such enemies who have been its best friends.

### Far Countries

**I**N REVIEWING Col. E. Alexander Powell's "Beyond the Utmost Purple Rim," a book about Abyssinia and Madagascar, a few months ago, I mentioned his forthcoming *THE MAP THAT IS HALF UNROLLED* (Century Co., \$4.00). This second volume of what is to be a trilogy on Africa describes a journey across the equatorial jungle. It is especially interesting to note that this trained and experienced observer, unlike some amateur explorers and superficial travellers, has a high respect for the missionary. He gives a good chapter on missions in central Africa and two pages to the Disciples mission at Bolenge, which he considers "the most interesting American mission I saw on the Congo." He was amazed at the number and variety of industries carried on competently by four missionary families, and highly approves of their program for the general development of civilization among the natives.

*SOME UMBRIAN CITIES*, by Ada M. Harrison and R. S. Austin (A. & C. Black) is a wholly charming book on a fascinating subject. Visitors to the hill-towns of central Italy should take it with them—as well as the delightful volume by Edgerton Williams. It gives, as well as can be given by printed word and picture, the charm of Perugia, the magic of Assisi, the wonder of Orvieto.

Theme and style unite to make Paul Wilstach's *ALONG THE PYRENEES* (Bobbs Merrill, \$4.00) an unusually delightful book of travel. The author advises one to make the journey from east to west to avoid the crowds, but it is difficult to realize that there can be any considerable throngs of travelers along the central Pyrenees. Biarritz, of course, at one end, and the Cote d'Or at the other are tourist-haunted, and Lourdes is thronged with pilgrims, but most people consider even Carcassonne too far out of the way—unfortunately for them but luckily for Carcassonne—and the remotest spots that are really in the mountains and not just along their foot can scarcely be over-run, at least by American sightseers. I don't think I know anyone who has ever been in Andorra. This book ought to win some converts to this region, though I hope not too many.

Lowell Thomas is a real adventurer and a real writer. He was "with Lawrence in Arabia" and wrote an informing and entrancing book under that title. After that he journeyed into and through the forbidden land of Afghanistan. The experiences and findings of that risky enterprise are set forth in *BEYOND KHYBER PASS* (Century Co., \$4.00). To be sure, he did not slip in under cover of disguise, like McGovern into Tibet; he went provided with all possible official permits both from the British and from the native governments, and was entertained as the guest of the amir. But even that

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does not make traveling there entirely safe for a European, especially in the remoter regions. I suppose this book gives the most authentic recent account of social, political, and economic conditions in Afghanistan. While it is not particularly characteristic of the book, I must quote the epitaph of a missionary who was killed in Peshawar a few years ago by his over-zealous Mohammedan cook:

Here lies the body of  
the Rev. Isador Lowenthal,  
Murdered by his cook.

Well done, thou good and faithful servant.

A very different type of traveler from Thomas is Harry A. Franck, whose *ROVING THROUGH SOUTHERN CHINA* (Century Co., \$5.00) is a sequel to his "Wandering in Northern China" published a year or two ago. Franck goes not as the guest of kings but as the companion of coolies, beggars, peddlers and whatever else of pedestrian riff-raff he finds on the road. He goes much on foot, often alone or with a single comrade. To call him a vagabond is no insult, for he often calls himself that. He has wandered as a very unofficial observer in at least four hemispheres—eastern, western, northern, and southern, of course—and the resulting books have all been interesting reading and they have more substantial value than he modestly claims for them, for he is not merely a husky hiker but also an educated and intelligent observer. His chief interest is in the common people and the common life. He says he has had no adventures, though he has gone much in out-of-the-way places inadequately policed, because he never looked affluent enough or important enough to attract a robber. There are advantages in traveling unobtrusively; not only is one safer from ill will and cupidity, but one avoids disturbing the very thing one goes to see. If one wants to see what normal village life is like in China or elsewhere, it is better to slip in quietly on foot than to dash in with a retinue and see nothing but the disturbance which you have yourself made.

WINFRED ERNEST GARRISON.

## CORRESPONDENCE

### Mr Eddy Approves Bulgar Schools

Editor THE CHRISTIAN CENTURY:

SIR: Immediately upon my return to this country, after visiting Turkey and the Balkans, I published an article on Bulgaria strenuously objecting to the policy of the present Tsankov government there. I did not at the time know of the campaign to raise funds for the near east colleges, including the schools of Bulgaria. Had I known this I should have made clear my conviction that the present situation in Bulgaria makes all the more urgent the strengthening of the educational system there as the hope of Bulgaria's future.

King Boris said to Dr. James L. Barton, in reply to a question as to why he and his statesmen so earnestly desired the American schools at Sofia: "Because the students of your schools possess a strength of moral character which our national schools do not produce, and which Bulgaria sadly needs."

As I have just returned from a journey through the near east, especially in Turkey and Bulgaria, I am impressed even more than in previous years with the strategic importance of its chain of American colleges. They stand like lighthouses on a dark and dangerous coast. They are training today the leaders of the new Turkey and the near east. Their graduates have furnished cabinet ministers, government officials, educators and most of the outstanding leaders in Bulgaria especially. I am particularly impressed with the need in this country. There are no finer people in the Balkans in intelligence, in courage, in moral character. This is largely due to the leadership raised up in that country through the efforts of America in these institutions.

Bulgaria is in desperate plight at the present moment. After six years of warfare, fighting in three wars, and impoverished by two defeats, she has been deluged with over half a million refugees driven from Macedonia. Bled white with reparations, she was unable in her poverty to meet the needs of these refugees. I can make no defense for the policy of the present Tsankov government, but



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this is not the fault of the Bulgarian people. Their hope is in a new leadership, and that must come from the graduates of the college at Samakov, Robert college, and other American colleges. I earnestly hope that these colleges can be sustained in this hour of deep need and of unprecedented opportunity.

New York city.

SHERWOOD EDDY.

## Our Kind of Subscriber

Editor THE CHRISTIAN CENTURY:

SIR: I wish herewith to renew my subscription for another year of one of the ablest and fairest religious journals that it has ever been my pleasure to subscribe to, notwithstanding the fact that I do not, by 1,700 diameters, agree with it on one of the vital questions of the day and that isn't fundamentalism, either. Time, however, is the judge that tries all offenders. General Butler says frankly, "I am licked," and he adds that "of the two million or more people who live in the city only one person has expressed any regret at my departure," and yet Philadelphia is reputed to be one of the most religious cities on this continent.

Guelph, Ont.

W. MITCHELL.

## Action, Not Information, Needed

Editor THE CHRISTIAN CENTURY:

SIR: There have been letters published in The Christian Century at different times representing opposing viewpoints on the subject of child labor. My attention has been brought to this subject again by a recent report made by the national industrial conference board, whose object was to ascertain facts and to place the truth as to the amount, the causes and the effects of child labor in the country. One of their findings is that the existing data "are either too old, too general, or too fragmentary to justify conclusions of wide current application." Also that "the outstanding requirement is the securing of more comprehensive and up-to-date information concerning the facts, extent, character and effects of the employment of young peoples under existing conditions and regulations." So the board gives no definite conclusion but advises that information now lacking should be obtained.

It seems to me that many useless words are employed in the discussion of this problem. The fact remains that child labor exists in factory, mine and field. Child labor under such circumstances is wrong, therefore should be stopped. The wrong to the growing child includes physical, mental and spiritual growth. Development of all three is retarded. Why waste words over the matter? And why waste time and money in ascertaining "comprehensive and up-to-date" statistics? Why not go to work, everyone who has intelligence enough to see and acknowledge the wrong, with an enthusiasm born of love of justice, and of that equality of opportunity which is one of our boasted conditions in the United States, and right the wrong under which children's health, happiness and even lives are paying the penalty of the greed of men? We have advanced a step or two in the right direction since the colonial times when children were "bound out" as apprentices but, to the shame and disgrace of our so-called civilization, it can still be said:

"No fledgling feeds the father bird,  
No chicken feeds the hen,  
No kitten mouses for the cat—  
That glory is for men.

We are the wisest, strongest race,  
Loud may our praise be sung!  
The only animal alive  
That lives upon its young!"

No one with a modicum of common sense will confuse child labor for wages in any industrial occupation with simple forms of household duties required or regulated by parents. No connection exists between the two. The former is anathema while the latter is desirable as an essential part of education and can be made thoroughly enjoyable to children.

If a man is drowning do the spectators who see his danger try to find out how long he has been in the water, what his reason was for going in and what the cause is of his immediate predicament before starting to save him? It would seem to me that instead of waiting for months, or perhaps even a year or more, before obtaining complete data, the way of wisdom would be to forge ahead and put a stop to child labor as quickly as possible, for meanwhile the victims are suffering—perhaps dying.

Brookline, Mass.

LYDIA G. WENTWORTH.

## THE SUNDAY SCHOOL

Lesson for November 22. Lesson Text: Acts 24:10-25.

### Before Felix

FELIX AFFORDS us a valuable warning; that is his chief worth. He had a perverted conscience. A conscience is like a compass; normally it points to the right place, but a strong magnet or great desire may pull it away from the true position. Notice the marked contrast: Paul, who by careful cultivation had made for himself a sturdy conscience, and Felix, who by carelessness and sinful indulgence had warped and twisted his conscience until it was of no use at all. The powerful magnet that wrecked his moral-compass was the voluptuous woman, Drusilla. When she sat by his side all the eloquent preaching of Paul went for nought. What a dramatic situation: Paul reasoning of righteousness, self-control and judgment to come before this indulgent pair of sinners, Felix and Drusilla. Felix was terrified, but, unless I miss my guess, Drusilla only smiled insolently and laughed in the preacher's face. But for her, Felix might have been converted. Such is the influence of a bad woman. Rostand in his "Chantecler" paints a true picture in his "Hen-pheasant." Fascinating, she wins plain and honest Chantecler away from his duty. She represents the type of woman who blows out the lamp of genius and who entices brave and

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worthy men into paths that are dark and evil. Drusilla is a true Eve.

The test of a man is whether he is becoming better or worse. A bad man is a good man degenerating, a good man is a bad man improving. It makes all the difference in the world whether the moral elevator is going up or coming down. Felix is becoming worse; Paul is becoming better. The conscience of Felix is by indulgence growing flabbier and softer; that of Paul is growing stronger and truer. It is not an accident; Paul says that he exercised himself to have a conscience void of offense toward God and men. That meant exercise; his conscience grew like the muscle of an athlete. Sacrifice, control, exercise were the price he paid. More of us might have strong consciences if we should exercise to that end. Paul talks about giving his body a "black-eye"; he kept his body under. Felix easily yielded to every caprice of appetite and lust. Probably home conditions were responsible for the differences in these men. Paul, as a boy, had a religious home-environment. He learned how to restrain his impulses, how to compel himself to do the right thing although it was difficult, and to avoid the wrong thing although it was easy. While we do not know the early surroundings of Felix it is quite easy to imagine the soft Roman atmosphere of indulgence in which he was reared. Recently I heard a thing that pleased me very much. An employer was speaking of one of the boys in our congregation here in Pittsburgh. He said: "Last summer this boy went through a great moral struggle; he was associated with a fascinating but bad boy, who tried to lead him astray. All summer I watched that struggle; sometimes I had cause for fear, but in the end the boy won the victory. It was due largely to his home training."

Did you ever watch the building of an ocean-going ship? Did you observe how the strong steel ribs were laid in place? Afterward the decorations and the paint, but underneath the riveted steel ribs. They give the vessel form and strength. Storms may rage, waves may beat high, winds may roar, the angry waters of the mid-Atlantic may twist and rush, but the ship endures. The best work of parents, Sunday school teachers and friends is done in putting these steel beams of conscience into place and riveting them there with every bit of example and argument possible. Paul may thank his rugged parents and his firm teachers for his enduring conscience. His credit is the fact that he exercised his conscience. He sought opportunities to use his conscience, he never permitted a slip if he could help it, he never allowed himself to become discouraged if he did slip and he consecrated all of his will power to his great purpose. Again, he was saved by his whole-hearted devotion to his Master and his service; again, his idea of the "bond-slave" saved him.

Finally, one must be very careful not to allow some powerful magnet to pervert his moral compass. Drusilla proved the undoing of Felix. The desire for money deranges the compass of many a man. Christ should be the most attractive power in all the universe, drawing us to himself.

JOHN R. EWERS.

## Contributors to This Issue

FREDERICK F. SHANNON, minister Central church, Chicago; author, "The Enchanted Universe," "The New Greatness," etc. Dr. Shannon was chosen in the poll of Protestant ministers conducted by The Christian Century as one of the twenty-five most influential preachers in America. This is the twenty-second sermon in the series.

M. H. MARVIN, Methodist minister, Seattle, Wash.

HARRY ELMER BARNES, professor of historical sociology, Smith college.

## New Hymnals by Thanksgiving!

Why not? You have been talking new hymnals for several months—why not write or wire us at once to send the books without delay, that you may have them for the Thanksgiving season? Your old, worn-out hymnals will certainly not be in keeping with the spirit of rejoicing that characterizes the time of ingathering and the succeeding Holiday season.

The matter of payment need not stand in your way. You may pay for the books in 60 or 90 days if you wish. (We will make terms to suit any church that is desirous of elevating its worship to accord with the ideals of beauty and dignity and inspiration that properly inhere in religion.)

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# NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

## Dr. Hutton Stirred By America

On his return to London after a summer's preaching in this country, Dr. John A. Hutton, newly elected editor of the British Weekly is quoted by the English press as having said: "My mind is all yeasty and tumultuous with the experiences, impressions, misgivings, and wonder provoked by this mighty world of America, concerning whose magnitude and manifest destiny people at home are so little aware."

## Prayer Meeting Topics Show Influence of New Day

The difference between the old and the new in religious phraseology and interest is strikingly shown by a series of topics being used in prayer meetings of the First Methodist church of Schenectady, N. Y. Dr. Philip L. Frick, pastor of this downtown city church, is gathering large mid-week audiences to listen to a discussion of addresses upon the general theme "Psychological Interpretations of Religious Facts." The various titles already announced are: "The Subconscious Mind and How to Make Ourselves Millionaires in Morals," "The Demons and Angels of Heredity," "Self-Knowledge and the Sense of God," "Complexes and the Power of Religion," and "Instincts—What They Do to Us and What We May Do to Them."

## Forty Years a Missionary; Thirty a Bishop

Bishop W. W. Cassels has just celebrated his 30th anniversary as Anglican bishop and 40th anniversary as a missionary in West China. Bishop Cassels, who is a member of the China Inland mission as well as of the Church Missionary society, was one of a famous group of seven Cambridge men who went to China, most of whom still continue in service there. Three daughters and two sons-in-law are engaged in missionary service in Bishop Cassels' diocese, which covers the enormous province of Szechwan.

## Noted British Modernist To Lecture Here

Dr. H. D. A. Major, principal of Ripon hall, Oxford, and editor of the Modern Churchman, English monthly review, arrives in New York about the middle of November. Dr. Major is to deliver the Noble lectures at Harvard during December. Preaching engagements already made will take him to Emanuel church, Boston; St. George's, New York, and St. Stephen's, Philadelphia. Dr. Major is one of the most conspicuous of the liberal scholars of the Anglican church.

## Cedar Rapids Churches Finish Copying New Testament

The churches of Cedar Rapids, Ia., have finished their stint of producing a copy of the New Testament with every verse written by a different hand. A total of 1418

7,959 persons copied one verse each and signed their names to their work. The resulting volume is to be bound and exhibited at religious conventions throughout the country.

## Church Membership Falls to Four

The presbytery of Cleveland, O., has voted to revive the Presbyterian church in Independence, a suburb of that city. There has been no worship in this church for twenty years, although the church building, built of stone in 1865, is in good condition. The present membership of the church is four women, but the presbytery thinks that, with encouragement, a flourishing congregation can be built up again.

## Company Formed to Market Religious Movies

The Religious Motion Picture foundation has been incorporated in New York

for the production and distribution of moving pictures for purposes of religious propaganda. Mr. W. E. Harmon has been made president of the new company, and has given \$50,000 for its development. Mr. George R. Andrews, of the Federal Council of churches, is vice-president and general manager. The board of directors is composed of Dr. John H. Finley, Hon. Carl E. Milliken, Dr. S. Parkes Cadman, Dr. Samuel McClune Lindsay and W. Burke Harmon.

## Dr. Palmer Stirs Study Of Social Issues

So deeply were the men of the First Congregational church, Oak Park, Ill., stirred by the discussion of "Christ and Labor" by their pastor, Dr. Albert W. Palmer, that they called a church conference on the subject. As a result, a series of discussions have been arranged in which these men will seek to assess the application of the teachings of Jesus to

## Y. M. C. A. Votes New Membership Basis

THE TRIENNIAL CONVENTION of the Y. M. C. A. of North America, held in Washington, D. C., Oct. 24-26, will be remembered because of its adoption of a new basis of membership. In the past, only members of evangelical churches have been eligible for active membership. But there has been constant agitation in favor of a change, the student associations actually securing a wider freedom three years ago. At that same time, provision was made for a report on the subject by a special committee at the Washington convention.

### ALTERNATIVE REQUIREMENT

The report introduced at Washington provided that any male over 16 years of age is eligible for membership who complies with local requirements and is either a member of an evangelical church or will subscribe in writing to this statement: "I hereby declare my faith in God, and my acceptance of Jesus Christ as Saviour and Lord. I desire to serve him and to be his disciple in accordance with the teachings of the New Testament, and to unite with others in the extension of the kingdom of God." New members must also sign a statement of full accord with the purpose of the Y. M. C. A., and a promise of voluntary service and support.

The debate on the proposed basis was in excellent temper and produced little opposition. Two or three amendments were voted down, and then the original report was adopted by an overwhelming majority. Later, a supplemental report advised local associations wherever possible to combine the two qualifications, in order to improve the quality of association membership. The official representative from Canada assured the convention that the dominion Y was likely to follow the example thus given by the American body.

The Washington convention marked the passing, so far as active executive control is concerned, of the old international committee which has so long led the associations of the United States and Canada. Under its impetus, as Dr. John R. Mott pointed out, many of the specialized phases of the movement have come into being, such as the railroad, army, navy and industrial departments, the intercollegiate student movement, the colored branches, and the program departments, including the physical, educational and religious. It has also been instrumental in spreading the work of the association into other lands, reaching Latin America, Asia, Africa, and more recently Europe.

During this same period the committee has helped to bring to birth such parallel movements as the Evangelical alliance, the Student Volunteer movement, the Y. W. C. A., and the World's Student Christian federation. It has helped the churches to discover the needs and possibilities of the young men and boys in their communities, and has given many ideas of organization and method which have proved of enormous value in church work.

### PRESIDENT A SPEAKER

Among the prominent speeches at the Washington convention were those by President Coolidge, Secretary Hoover, and Dr. S. Parkes Cadman. All three of these men stressed the need of home training. Mr. Coolidge pointed out the futility of throwing home training and discipline on the government. Mr. Hoover said that the Y ought to be a laboratory for moral and religious ideas. The youngest president in the history of the association was elected in Charles P. Taft, 2d, son of the chief justice, and since his days at Yale a leader in the movement.

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modern industrial problems. In pointing out the way in which the words of Jesus are applicable to the present situation, Dr. Palmer said: "Newton never saw an airship. Probably he would have been skeptical as to the possibility of a successful

one. He might have turned aside an advocate of airships with a tolerant smile and a wise quip about 'Darius Green and his flying machine.' Yet the law of gravitation which he observed and announced operates in the case of airships just as

## Federal Council Reaffirms Dry Stand

THE DISCUSSION stirred up by the report of the research department of the Federal Council of churches on the prohibition law enforcement situation has caused the administrative committee of that body to go on record officially as to its platform. The statement reaffirms unequivocal support of national prohibition and declares that there is "nothing in the report of the research department to justify any modification whatever of the position previously taken by the council on the prohibition issue."

Important paragraphs in this somewhat lengthy document state that "in view of the widespread interest attracted by the report of the research department, and of the serious misunderstandings which have arisen in connection with the report, the administrative committee has authorized the following statement:

### UNEQUIVOCALLY DRY

"First of all, the committee would emphasize its unequivocal support of national prohibition, as expressed in many public utterances and reaffirmed by the quadrennial session of the whole council in Atlanta last December. We declare our strong conviction that the policy of prohibition is the deliberately and permanently established policy of this nation, that this policy has not failed, but on the contrary has already yielded results which fully justify its adoption, that the liquor traffic and the saloon must not come back again, and that the churches must set themselves with new purpose to see that prohibition is enforced by law and sustained by the national conscience.

"The administrative committee has seen nothing in the report of the research department to justify any modification whatever of the position taken by the council on the prohibition issue. The policy of national prohibition, as the report shows, was adopted by the American people by the overwhelming votes of their elected legislative assemblies. This policy has been reaffirmed by increasing majorities wherever it has been challenged.

"We would remind those otherwise good citizens, who by their personal example and public utterances are lending countenance to those who violate their country's laws, of the reasons which led to the adoption of the eighteenth amendment. It rests upon three fundamental considerations: first, the belief that in dealing with gigantic social evils like disease or crime individual liberty must be surrendered in the interest of effective social control; second, the belief that the liquor traffic is such an evil—a conviction which is gaining strength all over the world and which has recently found official expression in the report of the special

commission on drink of the Universal Christian conference at Stockholm; third, the experience gained by a generation of experiment with substitutes, which has led the advocates of temperance to conclude that only drastic federal action could bring about the eradication of the evils they were fighting. Prohibition was not a policy adopted hastily or without due consideration and it is not to be set aside merely because great difficulty or even temporary reverses are encountered in carrying it out.

"The Federal Council calls upon the churches to undertake a renewed moral crusade to strengthen the hands of those who are responsible for prohibition enforcement and in particular to give a greater measure of moral support to the newly reorganized activities of the federal government. It urges upon all citizens who believe in prohibition the necessity of supporting the law by an irresistible volume of public opinion. Of those who may be out of sympathy with prohibition as a social measure or who question the wisdom of the particular method by which it was adopted, it asks voluntary compliance with the law in the interest of orderly government and in order that the policy it represents may be adequately tried. It appeals for a new measure of fair-mindedness and goodwill on the part of all in connection with this vitally important issue in order that the outcome of the great moral effort may be determined by reason rather than by prejudice and self-interest.

### EDUCATION STILL NEEDED

"Especially does the Federal Council urge upon the churches the necessity for a more adequate program of education on the moral issues involved in the liquor traffic. We strongly emphasize the need for a far greater attention to this problem in the church's program of religious education. In the last analysis, law depends for its support upon the public opinion which sustains it and the conscience of those who live under it. There can be no greater mistake than to suppose that legislation can relieve us of the necessity of training our youth in habits of temperate living, self-control and the practice of Christian citizenship. To foster such habits and to cultivate such practice is the special and peculiar responsibility of the church, to be ignored only at the peril of the nation.

"It is our hope and confidence that the report of the research department on the prohibition situation, calling attention as it does to the real dangers with which we are confronted, will stir the churches to a renewed sense of their responsibility, not only for the enforcement of the prohibition law, but also for rallying the conscience of the nation to its support."

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and

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effectively as if Newton had known all about them. When something goes wrong with the Shenandoah, the force of gravitation brings her down. So Jesus did not experience in his day many of the things which figure so largely in modern life—strikes, labor unions, corporations, machinery, sabotage, sweat shops, industrial accidents, and the like—but the principles of honest dealing, brotherhood, and human values which he gave the world operate just as surely through these things as the law of gravitation operated on the Shenandoah."

#### Song-Writer Dies in Old People's Home

Miss Mary A. Baker died at the age of 93 in the Baptist old people's home, Maywood, Ill., recently. Miss Baker was for years a leader in Sunday school work in Chicago, but will be remembered best for several gospel songs of which she was the author. The most widely used of these was the one beginning, "Master, the tempest is raging."

#### Theological Students Go on Strike

What the Christian World of London regards as "the dernier cri in strikes" has recently occurred in the Bible college at Blackpill, Swansea, England. "The cause of the strike," says the English report, "seems to have arisen out of the action of one of the students who, by permission of the principal, received programs for an eisteddfod at Bangor university college with a view to selling them at the Bible college. The director of the college regarded the sale of programs as clashing seriously with the fundamental financial principle of the college, which is supported and sustained by prayer and faith alone. The student was ordered to return the programs to Bangor, but he, backed by a majority of his fellow-students, refused, and left the premises. Thirty out of the forty students in the school have now 'downed Bibles' and left."

#### Protests Use of Term "Heathen"

The editor of the Calcutta Guardian, who is himself an Indian Christian, has protested against the use of the term "the heathen" in a report of the Calcutta Christian Tract society. "We were under the impression," remarks this editor, "that the expression 'heathen' had been outlawed from missionary vocabulary except when it referred to heathenish customs amongst Christians and others." The point has evidently been reached at which it has become dangerous even to sing certain missionary hymns.

#### More Prizes for High Schoolers

The Religious Education association, which has its headquarters at 308 North Michigan avenue, Chicago, has another \$50, \$25, and \$10 essay writing contest under way. The topic is, "How may young people be best educated religiously for participation in world affairs?" High school pupils are eligible. All papers must be in by the first of next March. If you want to know more about it, write the association.

#### Century Old Gift Keeps Church Lighted

One hundred years ago Thomas Leggett, a Quaker, build a community meet-

ing house in Whitestone, L. I., which has been used in succession by groups from several denominations until these have found themselves strong enough to build

## Social Creed of Congregationalists

THE OFFICIAL TEXT of the social creed adopted by the national council of the Congregational church at its Washington meeting is given herewith:

We believe in making the social and spiritual ideals of Jesus our test for community as well as for individual life; in strengthening and deepening the inner personal relationship of the individual with God, and recognizing his obligation and duty to society. This is crystallized in the two commandments of Jesus: "Love thy God and love thy neighbor." We believe this pattern ideal for a Christian social order involves the recognition of the sacredness of life, the supreme worth of each single personality, and our common membership in one another—the brotherhood of all. In short, it means creative activity in cooperation with our fellow human beings, and with God, in the everyday life of society and in the development of a new and better world social order. Translating this ideal:

#### I. Into education means:

- (1) The building of a social order in which every child has the best opportunity for development.
- (2) Adequate and equal educational opportunity for all, with the possibility of extended training for those competent.
- (3) A thorough and scientific program of religious and secular education designed to Christianize everyday life and conduct.
- (4) Conservation of health, including careful instruction in sex hygiene and home building, abundant and wholesome recreation facilities, and education for leisure, including a nation wide system of adult education.
- (5) Insistence on constitutional rights and duties, including freedom of speech, of the press, and of peaceable assemblage.
- (6) Constructive education and Christian care of dependents, defectives, and delinquents, in order to restore them to normal life whenever possible, with kindly segregation for those who are hopelessly feeble-minded. (This means that such institutions as the jails, prisons, and orphan asylums should be so conducted as to be genuine centers for education and health.)
- (7) A scientifically planned program of international education promoting peace and good-will and exposing the evils of war, intoxicants, illiteracy, and other social sins.

#### II. Into industry and economic relationships means:

- (1) A reciprocity of service—that group interests, whether of labor

or capital, must always be integrated with the welfare of society as a whole, and that society in its turn must insure justice to each group.

- (2) A frank abandonment of all efforts to secure something for nothing, and recognition that all ownership is a social trust involving Christian administration for the good of all and that the unlimited exercise of the right of private ownership is socially undesirable.
- (3) Abolishing child labor and establishing standards for the employment of minors which will insure maximum physical, intellectual and moral development.
- (4) Freedom from employment one day in seven, the eight-hour day as the present maximum for all industrial workers.
- (5) Providing safe and sanitary industrial conditions especially protecting women; adequate accident, sickness, and unemployment insurance, together with suitable provision for old age.
- (6) An effective national system of public employment bureaus to make possible the proper distribution of the labor forces of America.
- (7) That the first charge upon industry should be a minimum comfort wage and that all labor should give an honest day's work for an honest day's pay.
- (8) Adequate provision for impartial investigation and publicity, conciliation and arbitration in industrial disputes.
- (9) The right of labor to organize with representatives of their own choosing and where able to share in the management of industrial relations.
- (10) Encouragement of the organization of consumers' cooperatives for the more equitable distribution of the essentials of life.
- (11) The supremacy of the service, rather than the profit motive in the acquisition and use of property on the part of both labor and capital, and the most equitable division of the product of industry that can be devised.

#### III. Into agriculture means:

- (1) That the farmer shall have access to the land he works, on such terms as will ensure him personal freedom and economic encouragement, while society is amply protected by efficient production and conservation of fertility.

(Continued on page 1425.)

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had or are having experience in Mormon territory. Just how far it has percolated into the consciousness of board secretaries and of contributing Christians is a question." Dr. Mills was formerly a worker in Mormon territory.

#### Will Restore Temple of Solomon as Exhibit

If present plans are carried through one of the feature exhibits of the sesquicentennial exposition to be held in Philadelphia next year will be a full-size reproduction of the temple of Solomon. The architect, Mr. John Wesley Kelchner, has been studying the problem for more than 30 years. He will be assisted by Mr. Harvey Wiley Corbett, head of the department of architecture of Columbia university.

#### Boston Young People Will Consider Peace

To determine "a program of united peace action for the youth of greater Boston" is the purpose announced for the conference of youth organizations of greater Boston which has been called for Dec. 4-6. All young people's groups in the city, whatever their status or objectives, are to be invited to participate in the conference, which will discuss the problems of war facing the younger generation and endeavor to build a youth program for constructive peace effort in Boston.

#### Jewish World Population Almost 15,000,000

How many Jews are there in the world?

Statistics vary. The American Jewish year book has put the total at 15,000,000 while other estimates have placed it at 17,000,000. The latest figures to be given

out from Jewish sources come from Berlin where the statistics of Jacob Lestschinsky show the total Jewish population of the world at present to be 14,830,832.

#### NEW SOCIAL CREED

(Continued from page 1420.)

- (2) That the cost of market distribution from farmer to consumer shall be cut to the lowest possible terms, both farmers and consumers sharing in these economies.
- (3) That there shall be every encouragement to the organization of farmers for economic ends, particularly for cooperative sales and purchases.
- (4) That an efficient system of both vocational and general education of youths and adults living on farms shall be available.
- (5) That special efforts shall be made to ensure the farmer adequate social institutions, including the church, the school, the library, means of recreation, good local government, and particularly the best possible farm home.
- (6) That there shall be a widespread development of organized rural communities, thoroughly democratic, completely cooperative, and possessed with the spirit of the common welfare.

- (7) That there shall be the fullest measure of friendly reciprocal cooperation between the rural and city workers.

#### IV. Into racial relations means:

- (1) The practice of the American principle of the same protection and rights for all races who share our common life.
- (2) The elimination of racial discrimination, and substitution of full brotherly treatment for all races in America.
- (3) The fullest cooperation between the churches of various races, even though of different denominations.
- (4) Educational and social equipment for the special needs of immigrants, with government information bureaus.

#### V. Into international relations means:

- (1) The removal of every unjust barrier of trade, color, creed, and race, and the practice of equal justice for all nations.
- (2) The administration of the property and privileges within each country so that they will be of the greatest benefit not only to that nation but to all the world.
- (3) Discouragement of all propa-

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 The Christ of the Indian Road, by E. Stanley Jones. Abingdon, \$1.00.  
 The Christian Religion and Its Competitors Today, by the Rev. A. C. Bouquet. Cambridge University Press.  
 Advertising the Church, by Francis H. Case, Editor. Abingdon, \$1.25.  
 Social Classes in Post-War Europe, by Lothrop Stoddard. Scribner, \$2.00.  
 Half-Told Tales, by Henry Van Dyke. Scribner, \$1.50.  
 And They Lived Happily Ever After! by Meredith Nicholson. Scribner, \$2.00.  
 Factors in American History, by A. F. Pollard. Macmillan.  
 Belshazzar, by William Stearns Davis. Macmillan, \$2.00.  
 Christianity at Work, by John M. Versteeg. Abingdon, \$1.40.  
 Best Sermons, 1925, Edited by Joseph Fort Newton. Harcourt, Brace, \$2.50.  
 Twenty Thousand Leagues Under the Sea, by Jules Verne. Scribner, \$2.00.  
 Progress and Constitution, by Newton D. Baker. Scribner, \$1.25.  
 The Children's Bible, by Henry A. Sherman and Charles Foster Kent. Scribner, \$1.75.  
 The Perennial Bachelor, by Anne Parrish. Harpers.  
 Settlers of the Wilderness, by Aline Havarro. Scribner, \$1.60.  
 Modern American Poetry, edited by Louis Untermeyer. Harcourt, Brace, \$3.00.  
 The Program and Working Philosophy of Jesus Christ, by George Eayrs. Revell, \$1.25.

- Music in Work and Worship, by Edmund S. Lorenz. Revell, \$3.00.  
 The Kingdom of Heaven is Like . . . by Constance L. Maynard. Revell, \$1.25.  
 The Children of Dickens, by Samuel McChord Crothers. Scribner, \$2.50.  
 The Decalayer, by James Fenimore Cooper. Scribner.  
 The Education of Negro Ministers, by W. A. Daniel. Doran, \$1.50.  
 Through Eternal Spirit, by Joseph F. McFadyen. Doran, \$2.00.  
 Mother and Son, by Robert Norwood. Doran, \$1.50.  
 The Use of the Old Testament in the Light of Modern Knowledge, by Prof. John Edgar McFadyen. Doran, \$2.00.  
 Fundamentalism versus Modernism, by James W. Johnson. Century, 50c.  
 Charles M. Sheldon, An Autobiography. Doran, \$2.50.  
 Paul of Tarsus, by T. R. Glover. Doran, \$2.00.  
 Finding God in Books, by William L. Stidger. Doran, \$1.75.  
 Mesa, Canon and Pueblo, by Charles F. Lummis. Century, \$4.50.  
 Red Eagle Island, by Kenneth Payson Kempton. Century, \$1.75.  
 Barry Locke, Half-Back, by Ralph Henry Barbour. Century, \$1.75.  
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